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The Real Christian

By S. P. JACOBS

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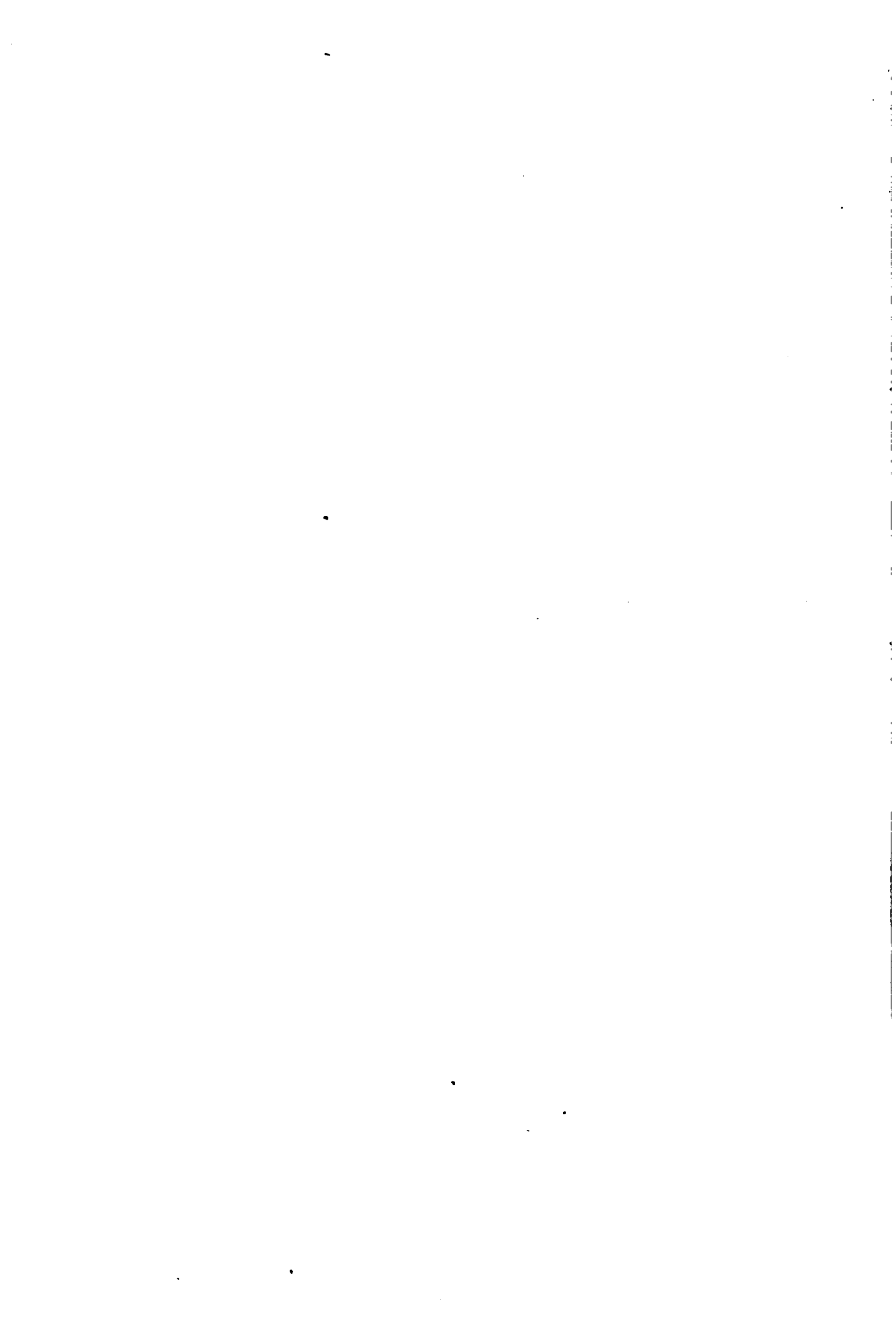
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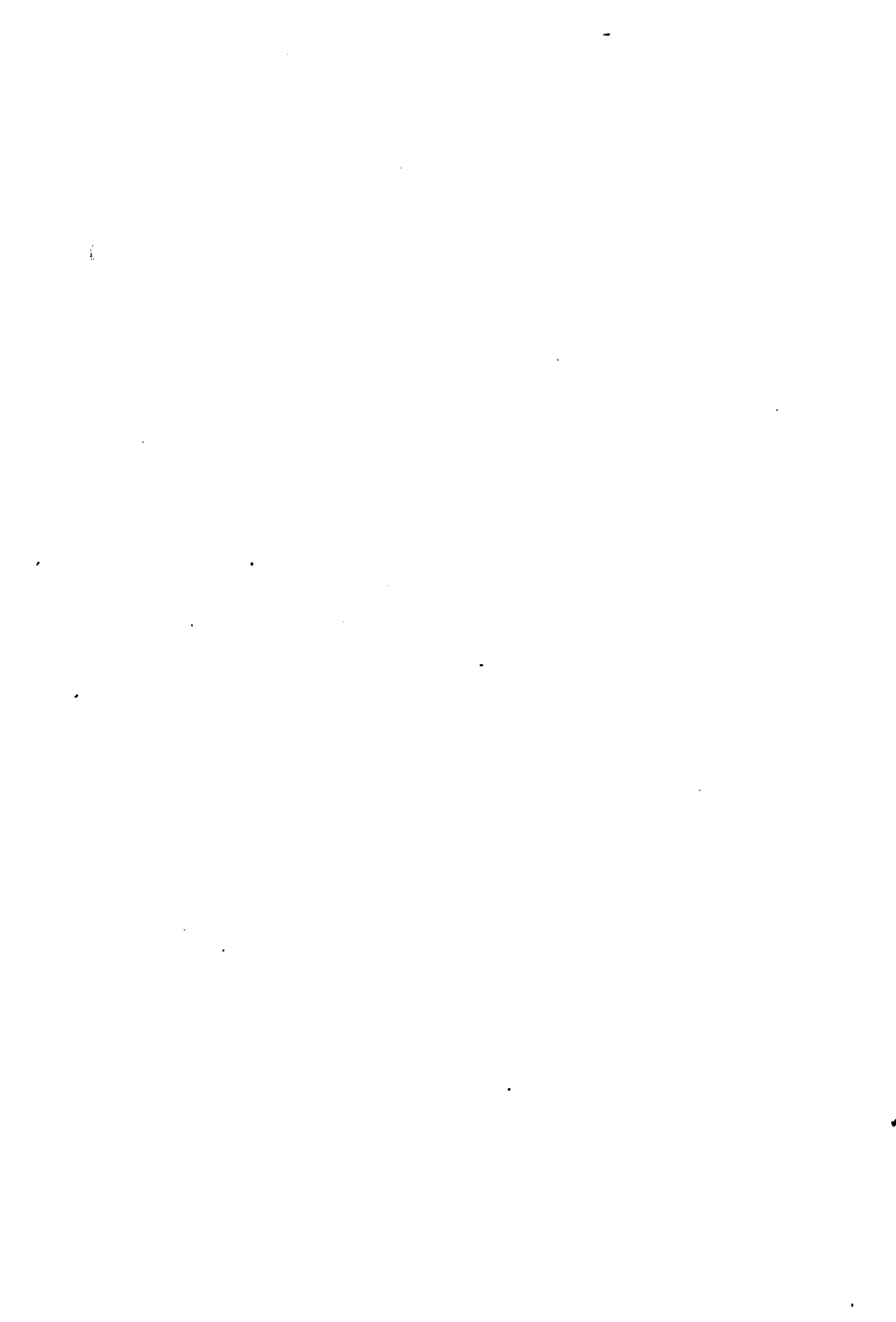
BY

S. P. JACOBS

Author of "Christian Conversion," "Man's Revolt and
Restoration," etc.

S. P. JACOBS,
BEDFORD, MICHIGAN.

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TO THE READER.

Begin here. This book is accumulative. Its worth will be seen by reading the chapters consecutively from the beginning. Otherwise it will not be understood.

This volume is not written in the usual way of treating the subject of Christian experience. If it were, it would not be needed.

A marked feature is that of viewing Christianity as the outgrowth of Judaism; for "the New Testament can not be understood except as a growth out of the Old" ("Social Law of Service," p. 51).

The attempt to know Christianity apart from the Mosaic dispensation leads to misinterpreting the Scriptures; and this leads to a fragmentary Christianity which lies at the basis of skepticism as truly as "fragmentary philosophy lies at the basis of materialism" (Joseph Cook).

Fractional Christianity can not match, much less master, integral skepticism (Eph. 6: 11). This fragmentariness has brought about the general conviction voiced by Professor Richard T. Ely, Ph.D., LL.D., that "No earnest man is to-day satisfied with the influence of the Christian Church. Its members are not leading the life which is expected of them" ("Social Law of Service," p. 97).

The present volume is a contribution toward meeting the expectation of "earnest men." Accordingly it cites the Scriptures and personal experience in proof of its teaching.

Scriptural terminology is most important. Since physical science requires exactness of meaning in the use of words, how much more does spiritual knowledge where eternal interests are involved?

Notwithstanding this, the terms "sanctification," "perfection," "holiness," "purity," "perfect love," "baptism of the Spirit," "fulness of the Spirit," "fulness of God," "full salvation," "entire sanctification," "the higher life," etc., are used to express one and the same experience, regardless of the command to "hold fast the form of sound words in faith and love which is in Christ Jesus" (II. Tim. 1: 13).

Amazing carelessness in the use of Scriptural terms has occurred under the proofless assumption "that the New Testament writers paid little regard to the rules of grammar" (Berthold). Wherefore Dr. Daniel Steele boldly declares: "Most of our standard commentaries were written by annotators trained to disregard the minutiae of the Greek language" ("Milestone Papers," p. 54). By consequence the real Word of God has been greatly obscured by human tradition.

The greater accuracy of modern scholarship in such men as Dean Alford, Dr. August Meyer, Dr. F. Godet, Bishop Ellicott, and the eminent critics in Greek, Professors Winer and Buttman, inaugurates the rescue of the Scriptures from bonds in modern

tradition. Says Winer (the highest authority in the grammar of the Greek Testament): "In regard to the tenses of the verb, Greek Testament grammarians and expositors have exhibited very great misapprehensions. In general, the tenses are employed in the New Testament with exactly the same accuracy as in Greek authors" ("Milestone Papers," p. 54). Let this same regard for accuracy of meaning be applied to the scope of nouns, and of other parts of speech.

Fragmentary experience ever tends to trammel spiritual progress. The tendency is to interpret all Scripture in the light of one's own experience. Hereby words have been diminished in scope and degraded in rank, thus obscuring the very fact they were intended to make clear. Here is where accurate grammatical knowledge will preserve the inspired truth by conserving the original scope and contents of the inspired Word.

Some readers may wish certain points more fully set forth; but the limits of the volume forbid this. The book is suggestive rather than exhaustive. It would incite investigation of the reasons and the remedy for Professor Max Mueller's statement that, "The Christianity of the nineteenth century is not the Christianity of Christ and His apostles" ("Chips from a German Workshop," preface).

There are brilliant individual illustrations of real Christianity; but from the view-point of universal Christian history, "It is still dawn, not sunrise, much less day. Some on the hilltops see more than others. . . . There is power enough in the Gospel,

but we have not yet got the sword belted on. The promise which was partly fulfilled at Pentecost awaits complete fulfillment in some day yet to dawn" (Bishop H. W. Warren in the "Independent," 1895).

That this volume may hasten the dawn of that day, is the aim of the author. S. P. J.

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THE REAL CHRISTIAN.

CHAPTER I.

THE QUESTION STATED.

The real Christian, who is he? Real Christianity, what is it?

The Christian is unique. He stands alone. He differs from all who have gone before. He excels all who have preceded him. He will not have a successor. He is man at his best. He is the climax of God's effort for mankind.

Christianity excels all other religions. It excels all former dispensations of the true God whom it magnifies. All concede this. It is clear to the most superficial student of the Bible.

But just wherein exists the superiority, is not so clear. Is it in doctrine? Is it in the forms of worship? Or is it in personal religious experience?

Difference in form appears at a glance. Kingly patriarch, mitred priest, and magnificent temple give place to preachers of the people, worshipers in common, and mixed assemblies. Worship is less ornate, less spectacular, but more spiritual.

More. On pain of future punishment Christianity requires the abandonment of all other religions as false. It requires itself to be accepted in their stead.

More still. On pain of endless woe it requires to be accepted in place of all former dispensations of the true God (Mark 16: 15, 16).

The Jewish religion in its time eclipsed every

other religion; but, in the light of Christianity, it fades into nothing. This is God's estimate of it (2 Cor. 3: 10).

Worship in the Patriarchal dispensation from Adam to Moses differed widely from the elaborate ritual of Judaism which succeeded it; but it was acceptable to God in its time. However, its end came. It was superceded. The Levitical system under Moses took its place. Under Moses the glory of the Patriarchal tribes merged into the greater glory of the Jewish nation. This Levitical system continued pleasing to God for many centuries. But the time came when even this must be abandoned for Christianity.

The Patriarchs and Prophets of former dispensations were wonderful men of God. At their word empires rose and fell, life and death obeyed their will. Earth and sky answered their call. Before their eyes future mystery marched in file with present events. Notwithstanding all this, Christianity is proclaimed the superior and final dispensation.

This question is not one of Biblical history simply. It involves the profoundest depth of theology. Deity in His three-fold personality does the utmost for man's exaltation in God and for God's embodiment in man.

Neither is this a question of systematic theology only. It is distinctively a question of ethics also. Distinguished from all others is the system of Christian ethics. The inner life and the outer living will always exhibit moral character far outranking the best models in other religions.

In morals the Mosaic dispensation far excelled all other religions of surrounding nations, and overmatched the Patriarchal dispensation. Yet the system of Christian ethics lifts the standard of moral character far above that of the Mosaic code (2 Cor. 3: 9; Heb. 2: 2, 3).

The law of Moses was "holy, and the commandment holy, just and good" (Rom. 7: 12); but the power fully to obey it was not apprehended. This was conceded: "the law is spiritual, but I am carnal, sold under sin" (Rom. 7: 14).

The law with its manifold method of purification was a schoolmaster, (Gr. *paidagogos*,—child-leader) "to bring us unto Christ" (Gal. 3: 24). It was the "kindergarten" preparatory to the Gospel with its stalwart Christian character. Truly "the law made nothing perfect, but the bringing in of a better hope does; by which we draw nigh to God" (Heb. 7: 19).

In this nearer approach to God is found the secret of Christian character. It is in God-likeness that Christianity excels.

The true ideal is Christ. He is God's ideal man,—God's pattern for mankind: "Let this mind be in you which was also in Christ Jesus" (Phil. 2: 5). He is God's holy law and life incarnated. Likewise are His followers by having "the righteousness of the law fulfilled [not imputed] in themselves" (Rom. 8: 4).

Herein is grounded the precept, "Be ye therefore imitators of God as dear children" (Eph. 5: 1, R. V.). Have you not seen the characteristic feature, smile, temperament and very movement of the parent reproduced in the child? Likewise God's child—the Christian, is God reproduced in society. Hence the standard, "walk worthy of God who hath called you unto his kingdom and glory" (1 Thess. 2: 12).

This question goes deeper than doctrine, deeper than deportment. It is a question of personal consciousness. It is central in the domain of psychology. Real Christianity maintains a right psychology as well as a correct theology and sound ethics.

Recent writers on psychology and on theology are admitting Christian consciousness to its proper rank, in the scale of Christian evidences. The

learned Joseph Cook rightly declares: "Repetition of experiment is the supreme test of truth in science." Formula in science must conform to fact in force. Fact in nature fills the form outlined in science. In the same way Christians "shine as lights in the world, holding forth the word of life" (Phil. 2: 16). The Christian matches the model set forth in the Scriptures.

It is the "repetition of experiment" or constant personal experience matching the Divine model, that secures Gospel triumph: "I in them, and thou in me, that they may be perfected into one, that the world may know that thou hast sent me, and hast loved them as thou hast loved me" (Jno. 17: 23).

What were the value of a text-book of Geography whose statements had no corresponding facts on the earth? Lack of correspondence here would bring the text-book into doubt. Just so in religion. The text-book of Christianity—the Bible—must be supported by the facts in the Christian. The absence of the required facts in him brings the Bible into disrepute.

This point was strongly emphasized by our Lord. He forbade His disciples to continue preaching until they should be qualified as witnesses (Acts 1: 4-8). For convincing force, Christian experience outranks both prophecy and miracle. Here is at once the test and the triumphs of true Christianity.

Only Christian experience can support Christian doctrine. Patriarchal and Jewish experiences could match the requirements of the Patriarchal and Jewish dispensations, but can not support the Christian dispensation. In those foregoing, preparatory dispensations, things were "suffered because of the hardness of the heart" (Matt. 19: 4-9), which things now debar from Divine favor.

As there are distinctively Christian doctrines and Christian ethics so is there specifically a Christian

consciousness. That is, an experience not of salvation from sin only as Cornelius had (Acts 10: 2, 25), or of the conscious Divinity of the crucified and risen Christ, as the disciples had just before Pentecost (Jno. 20: 22), but an experience answering to the personal manifestation of God in the Gospel. This will be made clear further on.

The citadel of Christianity is in the Christian consciousness. Here God is known more fully than anywhere else. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by His Spirit" (I. Cor. 2: 9, 10).

Dr. C. Hodge rightly says: "Although the inward teachings of the Spirit, or religious experience, is no substitute for an external revelation, and is no part of the Rule of faith; it is nevertheless an indispensable guide in determining what the Rule of faith teaches. The question is not first and mainly, 'What is true to the understanding, but what is true to the renewed heart?' ('Systematic Theology,' Vol. I., p. 16).

The dictum of the bold Anselm is correct: "He who has not experience, can not know."

Our question, What is a real Christian? can be answered with all the certainty of scientific demonstration. The testimony of Christian consciousness is infallible (I. Cor. 2: 9-13). This statement is scientific as well as Scriptural.

Psychology affirms this principle. Sir William Hamilton declares: "That given in consciousness is undoubtedly true." Likewise John Stuart Mill affirms: "Whatever is known by consciousness is known beyond the possibility of question." This self-evidencing fact warrants Dr. McCosh in saying: "The greatest skeptics have allowed that we must

trust consciousness" ("Christianity and Positivism," p. 194).

Within this realm of infallible self-consciousness is built the impregnable fortress of real Christianity. Here fact essentially Christian is intuitively known. Without process of reasoning the real Christian sees the "not seen and eternal" (2 Cor. 4: 18). What to Paul's cultivated intellect was impenetrable mystery, became by Christian faith clear as consciousness itself.

Dr. Daniel Steele wisely declares: "If God is ever known, it must be through intuition that this knowledge is reached" ("Love Enthroned," p. 217).

Neither through the senses nor through the representative faculties of the mind nor through the reflective nor the reasoning powers can any one know Christ. It is only in the solar light of the indwelling Comforter that the Person of Christ is known by intuition. "No man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. 12: 3).

Now it begins to appear by what superior excellence of character the real Christian outranks all other subjects of Divine favor. It now begins to appear by what right real Christianity sets aside all other dispensations of Divine grace.

A question of import so momentous requires full answer. Such answer is made clear best by way of gradual approach.

This method is the more needful since Scriptural terms, being perverted by human tradition, often fail to convey to the reader their true and full meaning. Let us, then, view the real Christian as developed in the Scriptures.

CHAPTER II.

REVELATION PROGRESSIVE.

The progressive feature of Divine revelation has already dawned in the foregoing chapter. In revelation God seems to be approaching man from a great distance: so far had man by sinning fallen from God.

God reveals Himself to man, *in* man, and *through* man. This revelation of God is ever progressive. The Patriarchal, Mosaic, and Christian dispensations represent distinct stages in God's self-revelation to mankind.

It will be seen, furthermore, that from the beginning to the end of each dispensation, there is a progressive revelation of God. Everywhere is manifest this law of progress. In the outward physical creation and in the inward spiritual renewal, God manifests Himself by successive stages.

In the earth we have, according to both geological and Scriptural record, the creative scale of progress marked by distinct stages. The first day, or epoch, marks the creative progress from formless chaos to Spirit-wrought activity and cosmic light (Gen. 1: 3-5). The second day gave the firmament of waters above divided from the condensing waters beneath (Gen. 1: 6-8). The third day divided the land from the waters, vitalizing it to "bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind" (Gen. 1: 9-12). The fourth day revealed "lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years. Sun, moon, and stars shone forth, dividing the light from the dark-

ness" (Gen. 1: 13-18). The fifth day the waters turned animate with swimming fish, and filled the air with flying fowl (Gen. 1: 20-23). The sixth day the earth gave beast, cattle, and creeping thing, and God formed man ruler of land and sea (Gen. 1: 24-28). These six periods mark definite stages in the creative revelation of God.

Cosmic creation manifests the might and oneness of God (Rom. 1: 20). But man, the summit of creation, must manifest the holiness of God. Analogy suggests the revelation of God's holiness by successive stages.

Between the physical and the spiritual, there is a close correspondence. Man's development, before his fall into sin, was indexed by his progressive creations in the garden of Eden (Gen 2: 15).

But with sin human progress ended. When man fell from his rank in the spiritual, he lost the significance of the physical world. By redemption through Christ he regains both (Psa. 19: 1-9; Eph. 4: 22-24).

On this close correspondence between the physical and the spiritual, is based the extensive symbolism of the Bible. Instance our Lord's parable: "So is the Kingdom of God, as if a man should cast seed into the ground . . . first the blade, then the ear, after that the full corn in the ear" (Mark 4: 26-28).

Thus in the history of the world from the beginning, there is a rising scale of moral excellence. First, there is the Patriarch dispensation; then the Mosaic dispensation culminating in the John-Baptist reformation and the preaching of Jesus; after that comes the Christian dispensation on Pentecost with its "full corn in the ear."

God never retraces a step. He never mistakes. He never reconsiders in order to begin a new plan. Every step of His is taken in the light of infinite wisdom. The Patriarchal, Mosaic, and Christian dispen-

sations follow in their order of succession just as naturally as the "blade," the "ear," and the "full corn in the ear."

These three dispensations are three great stages of progress in God's plan of human redemption. Christ of the Gospel is the "Lamb slain from the foundation of the world" (Rev. 13: 8). His atoning blood shed on Calvary had its type in the bleeding sacrifice for sin, running back through the Mosaic and Patriarchal dispensations to the first transgression; aye! beyond the beginning of the creation (Eph. 1: 4; 3: 9). Dr. F. Delitzsch rightly declares: "If the mystery of redemption had not been from eternity hidden in God, the world [things created] would never have come into creation at all" ("Biblical Psychology," p. 383).

Christ crucified is no after-thought with God. Through Him God "made the worlds; who being the effulgence of His glory, and the very image [Gr. *character*] of His substance, and upholding [Gr. *carrying*] all things by the word of His power," etc. (Heb. 1: 3, R. V.).

Christ created and stills carries forward all things by the word of His power. Like Luther's translation: "*Trægt alle Dinge mit seinem kræftigen Wort*"—carries all things with His powerful Word.

In creating and carrying forward the universe from stage to stage of endless progress, Christ the Son of God is fundamental. "He is before all things, and by Him all things consist" (Col. 1: 17).

It is by going through the moral stages antecedent and preparatory to Scriptural Christianity, that we are enabled to see its glory as the crowning revelation of God in man.

CHAPTER III.

THE PATRIARCHAL DISPENSATION.

This is God's family administration from Adam to Moses. It is based on the sacredness of the family, and on the supremacy of parental authority. Parental responsibility is imposed alike by the law of nature and by the decree of God. It can not be ignored; neither can it be bartered away with impunity. The head of the family is at once father, priest and prince.

This dispensation comes first in order and in time, because the family is fundamental in society. The family begins society. As the bud unfolds into flower and fruitage, so the family advances to future church and Kingdom of God (Mark 1: 15).

The Patriarchal dispensation has in itself the vital germ of far future Christianity. It is the primary edition of Christianity, with its alphabet and simple rudiments. It introduces God's plan for the recovery and progress of humanity: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ: who was foreknown indeed *before the foundation of the world*" (1 Pet. 1: 18-20, R. V.).

In harmony with His plan of self-revelation, God placed man on the summit of creation, that through him He might form, of things already made, spiritually significant creations higher and still higher, as man would be exalted in God higher and higher.

The Scotch author of note, Mr. Macdonald, wisely remarks: "The whole of divine acts and arrangements from the beginning form parts of one system; for, as antecedent creations reached their end in man, so man himself, in his original constitution, prefigured a new and higher relation of the race than the incipient place reached in creation" ("Introduction to the Pentateuch," Vol. II., p. 451).

In man and *through* man God would ever continue his self-revelation. And this revelation can not be frustrated even by sin.

Prof. Patrick Fairbairn, D. D., rightly declares: "The fall of man is consequently to be understood, and is expressly represented, merely as a kind of interruption or break in the march of providence toward its aim, in nature akin to such events as the death of Abel and the flood in after times; while the Divine plan not the less proceeded on its course, only with special adaptations to the altered state of things" ("Typology of Scripture," Vol. I., p. 93).

What man at first failed to realize through the creative power of God's eternal Son, he may obtain now through His redemptive power. This wonderful plan of redemption the Patriarchal dispensation introduced but did not develop.

SLOW PROGRESS.

Under this dispensation spiritual progress was amazingly slow. The fault, however, lay with man.

For more than two thousand years men worshiped God as Elohim, Creator (Gen. 1: 1). The idea of God as Redeemer and Saviour was less prominent. But this dispensation of the Patriarchs deepened in man the sentiment of Divine authority, the thing then needed.

Such was the moral obtuseness and the overwhelming corruption of the race, as that after sixteen cen-

turies of patient forbearance it became necessary for God to destroy the world with a flood, and continue His plan through Noah and his family.

This terrible judgment was salutary. Its vivid récollection continued through the centuries. Better progress was made. Less than five centuries passed away when God would come into closer relations with mankind. He received Abram, and through him the race he represented, into holy covenant with Himself.

Corresponding to this new relation, God assumed a new name, and changed Abram into Abraham. He also ordained circumcision to attest Abraham's righteousness (Rom. 4: 11) and symbolize his holiness (Deut. 10: 16): "I am the Almighty God, walk before me and be thou perfect" [Heb. perfections], that is, altogether perfect.

That Abraham might have adequate power for this, God gave an additional revelation of Himself, as indicated in the additional name Shaddai. El-Shaddai is the Creating Almighty God pouring forth abundant blessings, physical and spiritual, through laws natural and supernatural (Gen. 17: 1-11).

The omnipresence of God as Ruler of the universe subordinating all world-forces to spiritual ends, became the prominent feature in the Divine character. In that spiritually imperceptive age, faith must have for its support direct manifestations of Divine almightiness.

During the next four hundred years God was worshiped as El-Shaddai, that is, God-Almighty going forth. Shaddai, from *Shadah*, to shed or pour out. It is quite evident that God, as entering personally into men and saving and sustaining them from within, was not apprehended during the first twenty-five centuries. It was only in the climax of suffering under the Egyptian bondage that spiritual aptitude to accept this inward revelation was begotten.

And God's revelation to Moses at the time of their deliverance from bondage, while it opened a new era in the history of the world, it also exposed to view the narrow limits of Divine revelation in foregoing times: "I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob as God-Almighty; but by my name Jehovah I was not made known unto them" (Ex. 6: 2, 3).

This makes it clear that in Elohim from creation to the call of Abraham and in El-Shaddai from the call of Abraham onward to Moses, we have the measure of Divine revelation to men during the Patriarchal dispensation. The term Jehovah implies Divine revelations and activities beyond the spiritual horizon of those times.

CHAPTER IV.

THE PATRIARCHAL DISPENSATION—CONTINUED.—EQUATION OF PRIVILEGES.

Viewed from the Apostolic age of multiplied manuscripts, the helps to righteousness in the Patriarchal age seem meager indeed. Viewed from the present age of marvels in mechanical appliances of steam and electricity for the production and communication of intelligence, the complete absence of the same for twenty-five hundred years in Patriarchal times, seems nothing short of a calamity. To go back there would be indeed a calamity.

Present privilege is the result of about six thousand years of experience. In comparing the first and last dispensations, we must note what is peculiar to each and what is common to both.

1. The Patriarchs had no inspired Scriptures.
2. They had no written or inscribed law. Having a law written tends to preserve its purity. It facilitates its correct communication to others.

Over against these obstacles must be placed the following advantages:

1. The extreme longevity of men in the Patriarchal age. Five men span the distance of twenty-five centuries from Adam to Moses with over four hundred years surplus.

Methuselah was contemporaneous with Adam two hundred and fifty years and with Shem ninety-eight years; and he, with Isaac fifty years; and he, with Levi thirty-four years; and he, with Amram four years; and he, with Moses seventy-one years. Connected with this fact, consider the peerless memorizing

of the Orientals (Gen. 18: 19), characteristic to this day; and the lack of any written law is largely compensated.

2. In the absence of any inspired Scriptures, the Patriarchal age had its inspired men. Prophets of God date from the beginning. A personal presence adds influence. The warm word of the speaker is preferred to the cold letter of the writer. It is but reasonable to believe that the Holy Spirit could present the will of God with more force through chosen prophets than through inanimate manuscript. Is not this implied in Christ Jesus forbidding the publication of His Gospel until it could come from flaming lips of fire-swayed men (Acts 1:4, 5)? This oral communication of Divine law is implied in "Neither have I gone back from the commandment of his *lips*; I have esteemed the words of his *mouth* more than my necessary food" (Job 23: 11, 12; see Gen. 18: 19).

This proves that before the day of writing there was a Divine law apart from the law of nature; and that this Divine law was revealed through inspired men.

The Patriarchal dispensation was not a dispensation of natural religion merely. It was a positive institution as truly as the Christian dispensation is. Christ declares a line of holy prophets from the time of "righteous Abel" (Matt. 23: 35). He declares that they apprehended His incarnation and sacrifice for human redemption (Matt. 13: 17). Through the bleeding sacrifices and prophecies the Patriarchs looked forward to Christ yet to come just as we now look back through the sacraments and promises to Christ having come. History is prophecy reversed, facing the other way. Calvary shines its light back through the prophecies to the first transgression, and forward through the promises to the end of time.

3. The Patriarchal age had the ministrations of the Holy Spirit.

(a) He was in the prophets. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1: 21). They "were moved" [Gr. *being carried*] up into the spiritual and eternal by the Holy Spirit, to reveal to men the will of God.

(b) In that day the Holy Spirit strove with men: "My Spirit shall not always strive with men" (Gen. 6: 3).

4. They had the sacrifices for sin. Through these the Patriarchs by faith accepted Christ unto righteousness. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Heb. 11: 4).

The sacrifice for sin kept vividly in faith the promised Redeemer who should bruise the serpent's head" (Gen. 3: 15).

Through this faith, Abel was justified; Enoch was translated after having walked with God three hundred years; and Noah condemned the antediluvian world and "became the heir of righteousness" (Heb. 11: 1-7). Through this faith, Abraham became the father of believers: "And the Scripture, foreseeing that God would justify the heathen through faith, preached the Gospel unto Abraham" (Gal. 3: 8). Abraham actually received Christ (Gal. 3: 16). This Christ himself affirms (Jno. 8: 56). And all the antediluvians might have accepted Christ unto salvation from sin; otherwise God could not have destroyed them "bringing in the flood upon the world of the ungodly . . . making them an example unto those that after should live ungodly" (2 Pet. 1: 5, 6).

5. They had circumcision.

About twenty-five years after Abraham had been justified, his faith advancing a stage, he was sealed of

God (Gen. 17: 10-13). This seal was circumcision. "He received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised" (Rom. 4: 11).

As a "sign," circumcision indicated purity of heart and of life: "Ye are complete in him . . . in whom also ye are circumcised with the circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ" (Col. 2: 10, 11). This purity is not a new significance attributed to circumcision from the latter standpoint of increased Gospel light. It has been the spiritual meaning of circumcision from the first. Common, **unsanctified** speech was known as "uncircumcised lips" (Ex. 6: 12). A pure heart is styled a circumcised heart. "The Lord thy God will circumcise [purify] thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30: 6).

After Abraham received circumcision, all self-prioritism (Gen. 12: 10-13) and all religious scheming to help on God's cause (Gen. 16: 1-6) were abandoned for the simplicity of faith (Gen. 17: 1-22) which sees God's word fulfilled even through miracle, Hagar being sent away.

While the record presents a higher plain of living by Abraham, it also indicates a new and distinct state of personal experience. "I am the Almighty God, walk before me, and be thou perfect" (Gen. 17: 1). This Hebrew plural implies completely, altogether perfect. Walking before God implies perfect conduct. "Be perfect" implies perfect purity of heart and perfect adjustment of mind toward God.

To emphasize and perpetuate this purity of heart

and life, God now ordained the rite of circumcision as its symbol or "sign," as noted above.

That circumcision signified spiritual purity is affirmed by the standard theology of Christendom. A few quotations will suffice:

Dr. Adam Clarke says: "The circumcision made in the flesh was designed to signify the purification of the heart from all unrighteousness, as God particularly showed in the law itself. See Deut. 10: 16; see also Rom. 2: 25-29; Col. 2: 11" ("Commentary on Gen.," 17: 11).

Dr. D. D. Whedon declares: "Circumcision is a symbol of purification. It shadows the cutting and severing of all sensuality from the spiritual man" ("Commentary on Rom.," 2: 29).

McClintock and Strong declare of circumcision: "It is a well-known and readily understood symbol of purity" ("Biblic. Theol. and Eccl. Cyclop.," Vol. II., p. 350).

6. The Patriarchs had personal manifestations of God.

In addition to all the foregoing benefits of the Patriarchal dispensation, there were remarkable revelations of God in person. "The Lord appeared unto Abraham" (Gen. 17: 1). "The Lord appeared unto him in the plains of Mamre as he sat in the tent-door" (Gen. 18: 1). "And when Jacob went on his way the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of the place Mahanaim,"—two camps (Gen. 32: 1, 2). Jacob was alone at the ford Jabbok and "there wrestled a man with him until the breaking of the day," etc. "And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved" (Gen. 32: 24-30).

"God appeared unto Jacob at Bethel" where He had shown him the atonement in the symbol of a

"ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it" (Gen. 27: 12; Jno. 1: 51; Gen. 35: 9-15).

Still more so of Moses: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush. . . . He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God" (Ex. 3: 2, 6).

"The Lord went before them by day in a pillar of a cloud to lead them the way; and by night in a pillar of fire" (Ex. 13: 21). "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel" (Ex. 14: 19, 20).

"And the Lord said unto Moses, Lo, I come unto thee in the thick cloud, that the people may hear when I speak with thee, and believe thee forever" (Ex. 19: 9); "in fire" (v. 18); with "the voice of the trumpet" (v. 19). This increasing revelation of God more and more impressed the people with the personality, majesty and holiness of God.

EMINENT CHARACTER.

The Patriarchal dispensation produced men and women of rare character. The Apostolic Scriptures cite them as models for all time. A few of them appear in the roll-call of God's nobility in the early ages (Heb. 11: 1-24). Abel, Enoch, Methuselah, Noah, Abraham, Sarah, Jacob, and Moses represented righteousness, holiness, immortality, patience, and all-conquering faith as possible to the weakest and certain to the faithful.

Then, there is that mysterious Melchizedek, at

once King of Peace and "Priest of the Most High God." He received tithes from Abraham, and was not heard of again for a thousand years, when, like a comet, he suddenly shot across the path of David, forecasting the coming Christ (Psa. 110: 4), and instantly disappears for another thousand years (Heb. 7: 4-10).

And there is Job, mystery of grace for rajah and for beggar. If Melchizedek symbolized Christ (Heb. 5: 6), Job stands through all time for bottomless patience, boundless faith, and endless endurance. Surviving the fiery ordeal from Satan, Job seems to be living in a spiritual storm-centre. With him it was a time of cyclones.

Earthly forces being now exhausted in making known to him the might of God, Job is exalted to apprehend the climax of influence and of force for the universe. It is in the world-creation style of the Patriarchal age. "Then the Lord answered Job out of the whirlwind, and said . . . Canst thou bind [restrain] the sweet influence of Pleiades? Canst thou guide Arcturus with his sons?" (Job 38: 31, 32).

To give an idea of His infinite supremacy, God puts before Job the Pleiades whose brightest sun shines with a brilliancy equal to twelve thousand suns like ours. This, too, notwithstanding the immense distance of seven hundred years of light-travel at the rate of one hundred and ninety-two thousand miles a second. This brightest sun of Pleiades, Alcyone, is twelve thousand times greater than our Sun, who equals one million and two hundred and fifty thousand globes like the Earth, making Alcyone fifteen billions of times larger than the Earth! Around this thought-surpassing sphere our Sun, with his suite of worlds, and multi-million other sun-systems revolve!!

Such cosmic dimensions and rule index Divine majesty and grace, infinitely overmatching Satanic

rule which is limited to this Earth (Jno. 12: 31; 16: 11).

"Canst thou guide Arcturus and his sons?" Now the thought is one of speed. Did you ever try to guide a furious, runaway team? More. Could you control a runaway engine going one hundred and fifty miles an hour? This is nothing! Look at Arcturus. Stupendous world outshining our Sun five hundred and sixteen times, "with his sons"—as 1830 Groombridge "thought to have a speed of two hundred miles per second—a velocity that all known matter in the universe by all its combined attraction could not give to the star. Neither could all that attraction stop the motion of the star, or bend it into an orbit!!" ("Recreations in Astronomy," H. W. Warren, p. 187).

Accepting Divine grace on this stupendous scale of power in Pleiades and of speed in Arcturus, Job defied detracting men, destructive cyclones, demons and death itself; and counter-matching Divine love and Divine wrath (Job 13: 1-16), exhibited purity, force, and height of character a marvel till now.

CHAPTER V.

THE MOSAIC DISPENSATION.

This was no abrupt innovation. The Mosaic dispensation did not bring in a new plan of salvation. It was rather a development of the foregoing Patriarchal dispensation. It was a further revelation of what produced the Patriarchal dispensation, just as the "ear" of corn is the further outgrowth of the life which produced the "blade" (Mark 4: 28).

Redemption through Jesus Christ, the "Lamb slain from the foundation of the world" (Rev. 13: 8), is God's eternal plan of enabling man to regain his original purity lost by the fall (Col. 3: 10) and to run the course of his God-appointed destiny (Eph. 3: 11-21).

The Patriarchal dispensation introduced this plan. It made possible the forfeited purity of Eden, and opened additionally the realm of man's glorification in Heaven. Enoch's translation is proof of this.

The Mosaic dispensation gave to religion a national development. The family religion and rule merged into the national theocracy typical of the coming Kingdom of God.

The father's princehood and priesthood passed over to the nation when the children of Israel passed through the Red Sea. "All passed through the sea, and were baptized unto Moses" (1 Cor. 10: 1, 2). This baptism put them under the complete sway of Moses as their ruler and priest.

The Mosaic dispensation marks a stage in God's self-revelation far in advance of the Patriarchal dispensation. Evidences :

1. God's new name.

When God commissioned Moses to deliver the Israelites from bondage to Pharaoh, He assumed an additional name significant of His advancing self-revelation. "I am Jehovah, and I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty [El-Shaddai], but by the name Jehovah I was not known unto them" (Ex. 6: 2, 3).

Four hundred years of bondage under Egyptian idolatry had so degraded the Israelites that among the pagan gods of Egypt they seemed in doubt as to the true God; as would appear from the following: "Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Jehovah God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me unto you: this is my name forever, and this is my memorial unto all generations" (Ex. 3: 13-15).

This name, "I am that I am," is, as Adam Clarke says: "I will be what I will be." Likewise the German of Luther: "*Ich werde sein der Ich sein werde*,"—I shall be who I shall be. The tense is future. The title indicates God's eternity, and that He will reveal Himself furthermore as it shall please Him. The title Jehovah has a covenant significance for all future revelations of God, a fitting "memorial unto all generations."

As God Almighty (El-Shaddai), He had fed and multiplied the families of Israel; now as Lord God (Jehovah-Elohim) He will redeem them from Egypt-

ian bondage, typifying salvation from bondage under Satan. With God's new name comes their new experience indicated by it. Their exodus from Egypt and entrance into Canaan fills more the covenant of God with Abraham (Gen. 15: 13, 14). Joshua and Caleb exemplify its two-fold character of temporal and spiritual good.

The deliverance of the Israelites from Egypt and their settlement in Canaan revealed the mercy-side of Jehovah-Elohim; the ten plagues coming upon Egypt, and Pharaoh's hosts being drowned in the Red Sea, showed the wrath side of Jehovah-Elohim.

2. God's constant presence manifested.

The abiding pillar of cloud strikingly set forth the Divine mercy in light and in glory to the Israelites, and the Divine wrath in darkness to their foes (Ex. 14: 19, 20).

This constant manifestation of God's presence is a new thing. All his manifestations before this had been of short duration. God would suddenly appear in some supernatural form and as suddenly disappear again among the world forces of nature. This was in keeping with His name at that time, El-Shaddai, God-Almighty.

Not so now. The Mosaic dispensation begins a new era. God's constant manifestation in the glory-cloud by day and in the fire-cloud by night inaugurates a new state of things. It indicates a more intimate relation between God and His people. "And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and by night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people" (Ex. 13: 21, 22).

This constant manifestation of God is in great contrast with His periodical manifestations during

the twenty-five centuries of the Patriarchal dispensation.

3. Sinai.

God's self-revelation progresses. When God came "with thundering and lightnings," "with voice of trumpet waxing louder and louder," revealing His glory like "devouring fire" on Mount Sinai, quaking from summit to base, the people through fear fled away and stood "afar off," terrified under the majesty of God (Ex. 20: 18).

This revelation was for salvation. It was Jehovah in manifestation. "Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not" (Ex. 20: 20). Their salvation from sinning was the Divine aim.

And as Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel were up on the mountain-side worshiping, they had a vision of God. "They saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God and did eat and drink" (Ex. 24: 10, 11). They both saw God as Jehovah-Christ, and had fellowship with Him. "Did eat and drink" indicates fellowship as well as life.

Leaving his company Moses ascended the mountain still higher, beyond the people's vision, "into the midst of the cloud." After six days of refining fire he became the channel of Divine revelation. "And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel" (Ex. 24: 16-18).

Forty days and forty nights Moses was with the Lord, receiving the Decalogue and the statutes to be obeyed by the people. He became so transfigured that his face gleamed with the glory of God indwelling, so that "Aaron and all the people were afraid to come nigh him" (Ex. 34: 28-30). In order to speak to them, Moses veiled his face.

Here is an experience not only of cleansing from indwelling sin, but of filling and flaming with the glory of God. Sinai gives a revelation of God to man and in man utterly eclipsing all the manifestations of God prior to that time. During the Patriarchal dispensation of two thousand five hundred years there was nothing that approached it; there was nothing that would suggest it.

4. The Written Law.

Every step in the study of the Mosaic dispensation magnifies its superiority over the Patriarchal dispensation. That dispensation came to its height in giving the Abrahamic covenant with its seal of circumcision. The Mosaic dispensation came in with its most discriminating law setting additional guards against sin and giving additional helps to righteousness, in order to enable men more fully to enter into their inheritance ceded in the covenant of Abraham.

The Abrahamic covenant was not set aside, but amplified by the Mosaic covenant (Gal. 3: 17-24). "The covenant of law, instead of coming to supercede the earlier covenant of promise, was introduced merely as an handmaid to minister to its design, and help forward the moral aims it sought to promote" ("Law in Scripture," p. 163).

The written law of God revealed on Sinai signaled three things: God's holiness, man's utter sinfulness, and the Divine remedy. Under the search-light of God's law, man's view of the Divine holiness enlarged, and the guilt of his own wicked-

ness intensified to so great extent that all hope of self-adjustment to God was lost.

In the gleam of God's holy law, things before indifferent and even things commendable now became actually wicked; and the secret thoughts and the hidden impulses once seen to be but natural and therefore deemed harmless, were now known to defile the heart and debase the life. Man was aroused to the consciousness of his complete corruption. This discriminating force in the Mosaic law is threefold: (1) It is distinctively religious and spiritual; (2) it is particularly moral and political; (3) it is minutely personal and discriminating.

Its religious feature comes first because fundamental. With a view to holy fellowship, God proclaims His ever memorable name, Jehovah-Elohim (Ex. 3:15).

He forbids worshiping another, or adoring any image or symbol of Himself or of any creature. He forbids making common His holy name. He commands the sacred observance of His holy day (Ex. 20: 2-8).

Its moral and political aspect is manifest in the specific statutes defining the rights and duties of individuals to each other and to the community (Ex. 21: 23). These statutes were codified as the judicial law, and termed "The Book of the Covenant" (Ex. 24: 4, 7).

Its ceremonial department is not a mere form of ritualism. It is intensely spiritual: "For the law is holy, and the commandment holy, just and good" (Rom. 7: 12); "For we know that the law is spiritual" (v. 14).

The notion that the religion of the Mosaic dispensation was one of external forms without internal experience is without foundation. That believers

then experienced justification and cleansing of heart is clear:

1. The Divine proclamation to Moses was: "Jehovah, Jehovah-Elohim, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34: 6, 7). "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile" (Psa. 32: 1, 2). "Bless the Lord, O my soul, . . . who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction" (Psa. 103: 2-4). "Let the wicked forsake his way and the unrighteous man his thoughts; let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55: 7).

2. Spiritual life was actual then as truly as now: "Turn away mine eyes from beholding vanity; and quicken thou me in thy way" (Psa. 119: 37); "quicken me in thy righteousness" (v. 40); "quicken me after thy lovingkindness; so shall I keep the testimony of thy mouth" (v. 88). "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit" (Psa. 51: 12). "Thy word hath quickened me" (Psa. 119: 50). "The word of God is quickening" (Heb. 4: 12). "And you hath he quickened who were dead through trespasses and sins" (Eph. 2: 1). Both Old Testament and New Testament give life.

3. That believers under the Mosaic dispensation had clean hearts is a fact:

(1) It is commanded: "Jehovah appeared to Abram, and said unto him, I am El-Shaddai, God the Almighty, walk before me, and be thou perfect" (Gen. 17: 1). "Thou shalt be perfections, *i. e.*,

altogether perfect" (A. Clarke). "Ye shall be holy; for I am holy" (Lev. 11: 44).

(2) It was accomplished by the Lord: "I will turn my hand upon thee, and purely purge away all thy dross, and take away all thy tin" (Isa 1: 25). "And he laid it [live coal] upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged" (Isa. 55: 7). See Isaiah 1: 16-18; 26: 3; 2 Sam. 22: 33.

(3) It was accepted in prayer: "Wash me thoroughly [every fiber] from mine iniquity, and cleanse me from my sin. . . . Purge me with hyssop and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51: 2, 7, 10). See Gen. 6: 9; Job 1: 1; 8: 2, 3.

Richard Watson rightly says: "Circumcision held out the promise of justification by faith alone to every truly penitent offender. It went further, and was a sign of sanctification or the taking away of the pollution of sin . . . as well as the pardon of actual offences" ("Institutes," Vol. II., p. 626).

Actual salvation was wrought by the Spirit. The Rev. Jno. Fletcher rightly declares: "There never was a time in which the Son and the Spirit were not occupied in completing the salvation of believers" ("Works," Vol. III., p. 177).

Of King Saul it is said: "The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man" (1 Sam. 10: 6). "God gave him another heart" (v. 9). "And the Spirit of God came upon him and he prophesied" (v. 10). About twenty years after this, Saul "turned back from following God" (1 Sam. 15: 11). "And the Spirit of the Lord departed from Saul" (1 Sam. 16: 14). His was a case of actual regeneration. That this was a common duty and

privilege is clear: "But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with the whole heart" (Deut. 4: 29). "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6: 4, 5).

Offered grace to do this was also common for every one: "The Lord thy God will circumcise [purify—see Chap. IV., see 5] thy heart and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30: 6).

That the Mosaic dispensation provided and required a radical spiritual transformation is evident from Christ's rebuke to Nicodemus for not being familiar with being "born of the Spirit": "Art thou a master of Israel, and knowest not these things?" (Jno. 3:10).

The spiritual blindness of Nicodemus proves nothing against the spirituality of the Mosaic dispensation. This case is easily duplicated under the Christian dispensation. The Rev. Augustus M. Toplady, himself a minister in the Church of England, declared that "about fifty years ago [about 1728 A. D.] a converted minister in the Establishment was as a great wonder as a comet" ("Illustr. Hist. Meth.," Daniels, p. 55).

At the present time, in the Protestant, Greek and Roman Catholic churches, may be found hundreds of ministers and hundreds of thousands of communicants who are as void of experimental, saving grace as was Nicodemus.

Zacharias and Elisabeth (Luke 1: 6, 67), Simeon and Anna (Luke 2: 25-38), were actually saved from sin and swayed by the Holy Spirit.

It is inexplicable how any one, in the light of the foregoing Old Testament data, can think the Old

Testament conversion was only a moral change without regeneration, as in the case of a reformed drunkard; that while salvation is actual in the Gospel, it was only in symbol, in prophecy before; that there was no pardon for the sinner, but he must remain destitute of the actual knowledge of salvation from guilt and corruption!!

It has been assumed that such cases as Zacharias, Daniel, Ezekiel, Isaiah, David, Abraham, Job, and Enoch were remarkable exceptions proving the rule that the Mosaic dispensation gave neither forgiveness, spiritual life, nor purity of heart.

By this way of reasoning Marquis de Renty, Madame Guyon, John Fletcher, Lady Maxwell, Wm. Bramwell, Hester Ann Rogers, Jonathan Edwards and wife, George Fox, A. B. Earle, *et al.*, being exceptions to the many millions, prove the rule that the Christian dispensation gives neither complete purity of heart, nor the conscious, personal indwelling of the Holy Spirit!!! Interpretation leading to such results is wrong.

The Mosaic law of ten commandments, with its ceremonial system of sacrifices clearly characterizing sin and constantly foreshowing the coming sin-offering, Christ, was "unto life," not unto bondage and death. Christ declared: "I know that his commandment is life everlasting" (Jno. 12: 50). So Paul: "And the commandment which was ordained unto life, I found to be unto death" (Rom. 7: 10). As under the law, so under the Gospel, indwelling sin tends to bondage.

CHAPTER VI.

THE MOSAIC DISPENSATION—CONTINUED.

THE TABERNACLE.

Many people have no interest in the Jewish tabernacle. With them it is an ancient mystery; it had its day; its time is past. To them its priestly appointments and its elaborate service seem only a daily round of external ceremonies. But this is not the fact.

The tabernacle with its appointments is another step forward in God's self-revelation. God no longer seems hidden behind the world-forces of nature, to manifest Himself at distant intervals, as during the Patriarchal dispensation. Neither is He manifest in the aerial cloud-symbol merely, as during the forty-five days of march from Egypt to Sinai. But now and henceforth God will have a habitation in the midst of His people. Permanency is symbolized in the durability of the materials used in constructing the tabernacle.

Accordingly, "Jehovah spake unto Moses, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering [gold, silver, brass, purple, blue and scarlet, etc., and onyx-stones and precious stones for the ephod], and let them make me a sanctuary that I may dwell among them" (Ex. 25: 1-8). Of the superabundance given, that taken for the tabernacle is estimated to have been worth one million two hundred and fifty thousand dollars.

This tabernacle typified the Divine atonement in

human redemption. As such it was a striking object lesson. Behind its physical forms were spiritual facts,—facts which could not then be presented otherwise so as to be apprehended by mankind.

The tabernacle typified God coming into closer communion with man, and man entering into closer fellowship with God (Heb. 8: 5). What the tabernacle with its service was ceremonially, Christ was and is spiritually (Heb. 9: 9, 23). It was God “tabernacled among us” (Jno. 1: 14). It set forth Christ crucified.

These facts in their fulness were not then apprehended. Nevertheless they filled that Jewish age and foreshadowed the Divine glory filling all future ages (Heb. 9: 8, 9). These facts as revealed “for the time then present,” could be clearly apprehended through the typical ordinances of the ceremonial law given to Moses. “For unto us was the Gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. Let us therefore labor to enter into that rest, lest any man fall after the same example of unbelief” (Heb. 4: 2, 11). The Gospel “preached unto them,” as well as the Gospel “preached unto us,” can not be made void by unbelief. By faith “we establish the law” (Rom. 3: 31), vindicate its purpose, as well as the purpose of the Gospel. The purpose of the Gospel is to bring men to Christ. So “the law was a school-master [*child-guide*, Gr.] to bring men to Christ” (Gal. 3: 24). In both cases the candidate is saved by faith (Gal. 3: 6-9).

The Pentecostal “riches of the glory of this mystery” of Christ crucified, and the Gentiles being equal heirs of it, were to the Jews inscrutable mysteries (Col. 1: 26, 27; Eph. 4: 4-6).

The Jew was saved from sin through faith in the

Messiah set forth in the ceremonial law. Indeed, purification from all inward sin, as well as outward, constituted one a real Jew: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2: 28, 29).

Peter had received salvation from sin and union with God even unto Pentecostal fulness, upon the footing and significance of circumcision (Gen. 17: 7-12; Deut. 30: 6); and that any one could come into such experience otherwise than through the door of circumcision, seemed to him an impossibility. Nothing short of direct Divine interposition could change his view (Acts 10: 9-28).

That Jews in that day should limit salvation from sin and fellowship with God, to an ordinance of God, is no marvel; since so many in this day of Pentecostal grace limit salvation to the ordinance of water-baptism. This is done in opposition to the Scriptures and to personal Christian experience (Acts 10: 47).

Paul did his utmost to make it plain that every one—Jew or Gentile—is saved by faith in Christ just as Abraham was before the ordinance of the Divine covenant was administered, making him a model for both Jew and Gentile. "He received the sign of circumcision, a seal of the righteousness of faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised" (Rom. 4: 11).

Everything connected with the tabernacle was typical. The plan of its construction symbolized at once the Divine perfections and human experience in fellowship with God.

The second veil divided the tabernacle into two

apartments, the "Sanctuary" and the "Holiest of all" (Heb. 9: 2, 3). The "Holiest of all" was God's special abode. It was in form a perfect cube, each side measuring the perfect number ten cubits. All this typified the Divine perfections as does the greater cubit form of the "Holy Jerusalem descending out of heaven from God, having the glory of God. . . . The length and the breadth and the height of it are equal" (Rev. 21: 10-16).

The other apartment of the tabernacle, the "Sanctuary," was constructed also on the scale of the number ten, typifying perfection. It was not a perfect cube in form, therefore less perfect than the "Holiest of all." This was because it symbolized a dispensation less perfect than that symbolized by the "Holiest of all."

The "Holiest of all" was ten cubits in length, breadth, and height. It typified complete perfection.

These two apartments, the "Sanctuary" and the "Holiest of all," separated by the second veil, typified two distinct stages of Divine revelation and of communion between God and man. These two stages are two distinct dispensations of Divine grace. The Hebrew epistle makes this clear. "The priests went always into the first tabernacle [first apartment], accomplishing the service of God. But into the second [apartment] went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure [Gr. *parabole*—parable] for the time then present" (Heb. 9: 6-9). The tabernacle like the later parables of Christ conveyed a spiritual meaning to persons of spiritual discernment. The above text very plainly states that while the first taber-

nacle ["Sanctuary"] was open to the Jewish priests, the "way into the Holiest of all" was not open.

It was only *once* at the beginning of the year [ecclesiastical] that the high priest was permitted to enter the "Holiest of all" in order to make an atonement for sin, that the services of the "Sanctuary" might continue acceptably during the year (Lev. 16: 1-19).

From Hebrew 9: 6-9, cited above, it is evident that the "Sanctuary" represented a dispensation and an experience "then present"; whereas the "Holiest of all" symbolized an experience still future, which could not then be realized. The dividing veil must first be removed. This was accomplished when Christ died on the cross (Luke 23: 45). Spiritually this veil indicated the human nature of Christ, the offering of which opened heavenly life and glory to present enjoyment (Jno. 17: 20-23).

The "Sanctuary" stood for the Jewish dispensation. It had the services of the Levitical priesthood. On the other hand, the "Holiest of all" being shut up during the fifteen hundred years of the Levitical economy, typified the Christian dispensation. It stood for the administration of the Holy Spirit.

That apartment of the tabernacle before the veil, the "Sanctuary," stands for Christ's life on earth. The apartment behind the veil, the "Holiest of all," stands for Christ in heaven (Heb. 9: 24). Dr. Andrew Murray rightly says of Christ: "When He came in the likeness of sinful flesh, that life was the Holy Place, the first tabernacle through which He had to pass to have the veil rent in His death, so to enter in and appear before God. Christ lived with His people in the Old Testament; He passed through the first tabernacle as a spiritual experience in perfect reality; it was only with His resurrection and ascension that the New Testament began" ("The Holiest of All," p. 292).

CHAPTER VII.

THE MOSAIC DISPENSATION—CONTINUED.

THE TABERNACLE SERVICE.

It has been shown already that the "Sanctuary" with its services typified Judaism, or the Mosaic dispensation (Heb: 9: 8, 9). These services in greater part were performed in the court enclosure, before the sanctuary door.

While the "Holiest of all" was completely separated from outer space and from human view, the "Sanctuary" and its fore-court were in constant use for daily worship. This worship was specifically sacrificial and typical. It was not therefore void of spirituality, as some have assumed. Baptism and the Lord's Supper are indeed typical; but they are at the same time intensely spiritual in their significance. So the typical worship of Judaism was quite spiritual in significance. Dr. P. Fairbairn rightly declares: "There was nothing merely ceremonial in the Old Covenant: the moral element pervaded the whole, and every part of it; and neither an exclusion nor a privilege was rightly understood till it was seen in a moral light" ("Typology of Scripture," Vol. II., p. 288).

That the spiritual significance of those sacrifices was apprehended, is frequently seen in the Psalms and in the Prophets (Psa. 1: 5; 15: 1, 2; 51: 2-11; Isa. 4: 1-6; 6: 6, 7; Jer. 4: 12; Ezek. 8: 6-12). This is plain enough: "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart" (Psa. 24: 3, 4).

THE LAVER.

First in the order of worship was the laver of water with the service following. Here the priests were washed, typical of regeneration (Tit. 3: 5), and clad in pure white linen, typical of unsullied righteousness (Rev. 19: 8). They now put on the ephod and breastplate, indicating their representative character, and finally were sprinkled with blood and anointing oil, indicative of inward purifying, healing and ending for holy service before God (Ex. 29: 1-21; Lev. 8: 6-12, 30).

In this scripture, after the washing of the laver, there is a two-fold application of the blood and oil, significant of two-fold atonement for the two-fold nature of sin, actual and indwelling (Zech. 13: 1; 1 Jno. 1: 9; Eph. 1: 7; 5: 25-27), and of the Holy Spirit in removing all sin (actual and indwelling), and in empowering the believer (Psa. 51: 7-13; Micah 3: 8).

Dr. P. Fairbairn rightly remarks concerning the service of the laver: "The action, in accordance with the whole spirit of the Mosaic institutions, was symbolical of inward purity; it bespoke the freedom from pollution which should characterize those who would present an acceptable service to Jehovah. As the sanctification or holiness of Israel was the common end aimed at in all the institutions under which they were placed, it was indispensable that they who ministered for them in holy things should be in this respect their exemplars" ("Typology of Script.," Vol. II., p. 259).

THE ALTAR.

1. The altar with its sin-offering and its burnt-offering (Ex. 29: 18) came next in order, Note par-

ticularly the preparation of the altar; its cleansing and hallowing.

“And thou shalt offer every day a bullock for a sin-offering for atonement; and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: WHATSOEVER TOUCHETH THE ALTAR SHALL BE HOLY” (Ex. 29: 36, 37).

2. Notice the function, or use, of this altar. The last sentence of the quotation is not it: “Whatsoever toucheth the altar shall be holy.” Mark, “shall BE” [not *become*, by virtue of touching the altar] “HOLY.” This point is important. Mistake here brings calamity because of the altar’s typical significance.

The sacrifice for this altar must be “without spot” (Numb. 28: 3), “without blemish (Ex. 29: 1). And all the impure parts must be cleansed before they touch the altar (Ex 29: 17).

The use of this altar was not to cleanse, but to transform, to hallow the offering to God. That this altar transformed the sacrifice already holy, is put beyond question by Rom. 12: 1, 2, where this Jewish service has its spiritual application: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. [It must be holy to be acceptable.] And be not conformed to this world; but be ye transformed by the renewing of your mind,” etc.

3. The sin-offering led all other offerings. Because of the accepted sin-offering, all other sacrifices in their order were acceptable to God (Levit. 8, 9, 10, 11). The aim of the sin-offering was to take away sin in general. It did not aim at specific, in-

dividual transgressions. The trespass-offering met this need (Levit. 6: 1-7). It did aim at freedom from the pollution and the very being of sin (Levit. 15: 1-33). This fact gave name to the day on which it was offered, the "day of atonement" (Ex. 30: 10; Levit. 23: 27). That the sin-offering aimed at complete purity from the pollution and inbeing of sin, is evident from its interpretation by the Holy Spirit in Heb. 10: 15-22. "Having the heart sprinkled and the body washed with pure water," refers to the service at the Jewish laver before the door of the Sanctuary. Here "blood" and "anointing oil" were sprinkled upon the washed and linen-clothed priests. Dr. D. D. Whedon rightly says: "It was by the blood sprinkled upon them that the priests entered before God; that sprinkled blood implying their purification by atonement—Ex. 29: 21; Levit. 8: 30" ("Commentary," Heb. 10: 22). Entering the "Sanctuary" did not purify the priests. Entering the "*Holiest*" did not purify the high priest. Complete purity was the foregoing condition to entrance.

It was in harmony with this complete cleansing characteristic of the great atonement sin-offering, that Baptist John cried out: "Behold the Lamb of God which taketh away the sin of the world" (Jno. 1: 29). Notice. Not sins, but "the *sin* of the world." It is singular number. Indwelling sin, "sin in the flesh" (Rom. 8: 3), is always singular; not so of transgressions.

The Mosaic law with its first sacrifice atoning for indwelling sin is in harmony with Christ's teaching: "Make the tree good and his fruit good" (Matt. 12: 33). It is in harmony with His dying: "That he might sanctify the people with his own blood [Jesus] suffered without the gate" (Heb. 13: 12). Here is allusion to the body of the sin-offering burned "without the camp" (Levit. 16: 27).

It is remarkably significant that the inferior character of the trespass-offering is the reason why, in the New Testament Scripture, the one great sacrifice of Christ is never spoken of with special reference to it, while so often presented under the aspect of a sin-offering ("Typology of Script.," Vol. II., p. 301).

4. The burnt-offering following the sin-offering was strikingly suggestive. Its name in Hebrew, *olah*, from *alah*, to ascend, is very significant. The *olah*, or burnt-offering, is an ascension. The entire bullock or ram cleansed from external and internal impurity (Ex. 29: 17, 18, 38, 39) was laid upon the altar where it ascended toward heaven in flame and smoke. This offering was not only expiatory. It did not mainly typify the removal of sin: this was done by the sin-offering and the trespass-offering, as noted before. It implied this as having been done. It mainly typified self-dedicating, hallowing, ascending to God in adoring, holy service. Paul gives this interpretation of the burnt-offering (Rom. 12: 1). Through this offering, believing Jews devoted themselves both externally and internally to the Lord.

The expiatory characteristic of the burnt-offering made for progressive union with God rather than for the removal of sin, which removal was indicated by the sin and trespass-offerings. No sinner dare bring an animal for a burnt-offering. This offering was for those who were "already standing within the bonds of the covenant" ("Typology of Script.," Vol. II., p. 302). It exalted to higher stage of grace such persons as had already received the grace of salvation from sin. This is evident from Paul's interpretation of the burnt-offering (Rom. 12: 2), "Be ye transformed," etc.

5. Ordinance of the red heifer. This sacrifice was for the removal of uncleanness contracted by touching a dead body. Death being the climax of

corruption, the Jewish priests were not permitted to approach into its presence, except in the case of death among the nearest relative (Levit. 21: 1-4). And the high priest was forbidden to enter the death chamber of even his father or his mother. Neither durst he give public expression to his grief, nor quit services in the sanctuary (Levit. 21: 10-12).

This uncleanness disqualified a Jew from all the worship of the tabernacle. And any one neglecting to observe this rite of purification was "cut off from Israel" (Numb. 19: 13), "cut off from among the congregation" (v. 20).

This sacrifice was of general application: "Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke" (Numb. 19: 2).

The blood of this perfect heifer was sprinkled seven times before the tabernacle (v. 4); and the entire body was burnt without the camp with cedar wood, hyssop, and scarlet cast into the burning (vs. 3-6). The ashes of this burnt heifer with running water was sprinkled upon the unclean for his cleansing (vs. 18, 19).

This ordinance forcibly typified the spiritual cleansing from the pollution of sin, by the blood of Christ, as did also the sin-offering. This interpretation is given by Paul: "If the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9: 13, 14).

These sacrifices of the Mosaic law, ceremonially sanctifying the ceremonially unclean, typified the great sacrifice of Christ, spiritually sanctifying the

spiritually unclean. This was the spiritual significance of the Mosaic sin-offering in Paul's time.

And this fixes their meaning in Moses' and David's time,—yea, from the beginning; for "the law having a shadow of good things to come" [in Christianity] (Heb. 10: 1), was a parable or prophecy true to the future fact. Paul would rescue the Jews of his day from bondage to rabbinical tradition, and restore them to the Christ-foregleaming law of Moses' time. In Paul's time the majority of Jews took the Mosaic sacrifices themselves for the grace they typified, just as in John Wesley's time and later many have taken water-baptism itself for the grace it signifies. The mere ritualists of Judaism deceiving themselves argues nothing against spirituality in the Mosaic dispensation, just as the mere ritualists of Christianity deceiving themselves argues nothing against the greater spirituality in the Christian dispensation.

Richard Brocklesby is right in declaring that, "from the beginning of the world there was The initial Religion of Saving Grace, An initial Christianity" ("Gospel Theism," folio, p. 729). And a half century later, the great pietist Vicar of Madeley, John Fletcher, wrote: "God afforded believers under the Old Testament a perspective view both of the manifestation of the Redeemer in a mortal body and of that dispensation of the Spirit, which he was to open among his followers under the New Testament" ("Works," Vol. III., p. 169).

This ordinance precludes the idea assumed by some that purity in the Mosaic dispensation was exceptional; that it was limited to the priesthood. This was expressly for every Jew made unclean by the presence of death. Symbolically it designated the spiritual purification of every Jew whose spirit had the death touch of sin (Heb. 9: 13, 14).

The fewness of the witnesses to purity of heart,

then, is no evidence against the fact that the Mosaic dispensation conferred purity of heart, just as the fewness of the witnesses now is no evidence against the fact that the Christian dispensation confers purity of heart and the Pentecostal anointing with the Holy Spirit. In both cases the fewness of witnesses simply shows the lack in appropriating the offered grace.

CHAPTER VIII.

THE MOSAIC DISPENSATION—CONTINUED.

THE SANCTUARY FURNISHINGS.

The Sanctuary itself, as seen in Chapter V., stood for Judaism, or the Mosaic dispensation. The services of the Sanctuary and its fore-court, as noted in Chapters VI. and VII., were the services of Judaism.

As the laver and the altar of burnt-offering in the fore-court symbolized salvation from sin and dedication to God, the furniture in the Sanctuary symbolized additional experience. In the order of worship, services in the fore-court preceded service in the Sanctuary. The latter always followed the former. Likewise there was a Sanctuary experience following the fore-court experience.

This additional experience was symbolized by the furnishings of the Sanctuary.

1. The table of shew-bread came first in order (Ex. 25: 23-30; Levit. 24: 5-9). There were twelve cakes—one for each tribe of Israel, placed in two parallel lines on the table. Upon each row of cakes was placed a golden pot of frankincense “for a memorial, an offering made by fire unto the Lord” (Levit. 24: 7).

The significance of the shew-bread may be seen (1) in its name. It was first and chiefly termed the “bread of faces.” The use of the term, faces, is found in “My presence [Heb. faces] shall go with thee” (Ex. 33: 14). Faces in such connection means the Divine presence. The meaning of “bread of faces” is bread of the Divine presence. Bread

in all languages, says the learned Dr. Baehr, stands for life and its nourishment. In the case in consideration it stands for "spiritual food, as a means of appropriating and retaining that life which consists in seeing the face of God" ("McClintock and Strong's Bib., Eccl., Theol. Cyclop.," Vol. IX., p. 712).

This "bread of faces," or life of the Divine presence in symbol, was a fit "memorial" of God ever sustaining life in the tribes severally as they journeyed through the wilderness. It was a constant type of the bread from heaven for spiritual life.

It symbolized the presence of God as life-sustaining. So Christ, as the bread of life, is God present in life-sustaining. Our Lord himself presents this idea: "I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world" (Jno. 6: 48-51).

The shew-bread being eaten by the priests representing the people, indicated the people's acceptance of God for spiritual sustentation and progress.

2. The Golden Candlestick with its seven lamps symbolized the sevenfold (perfect) presence of the Holy Spirit (Ex. 25: 31-40). He was present in order to witness (Psa. 51: 12); in order to guide (Ezek. 3: 12-14; 11: 5); in order to empower (Micah 3: 8); in order to prophesy (Numb. 11: 25; Luke 2: 25, 26; 2 Pet. 1: 21).

That the golden sevenfold candlestick indicated the Holy Spirit is clear from God's own interpretation of it: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4: 6).

This is the Divine reply to the enquiry concerning the meaning of the golden candlestick with its seven lamps.

3. The altar of incense.

This like the table for the shew-bread was made of acasia wood and overlaid with pure gold. It was placed before the mercy-seat just outside the veil (Ex. 30: 1-10). Incense in a golden vessel was burned upon this altar every morning when the lamps on the golden candlestick were dressed and every evening when the lamps were lit, a "perpetual incense before the Lord" (Ex. 30: 7, 8).

On the day of the yearly atonement the high priest observed this order when he brought the blood of the bullock into the "Holiest of all": "He shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not" (Levit. 16: 12, 13).

What this offering of incense indicated is seen (1) in the case of Zacharias: "And the whole multitude of the people were praying without at the time of the incense" (Luke 1: 10); (2) in the vision of St. John: "And another angel came and stood at the altar, having a golden censer; and there was given him much incense, that he should offer it with the prayers of all the saints upon the golden altar which was before the throne" (Rev. 8: 3); (3) in David: "Let my prayer be set forth before thee as incense" (Psa. 141: 2).

This "perpetual incense" seems to have an interpretation in Paul's perpetual prayer: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13: 15).

The sin-offering having been made, praise was offered by all the people, and intercession made for individual participation in the atonement thus made. The offering of incense was a symbol of this praise and intercession.

The altar of incense was the nearest approach to the throne in daily worship. Prayer is the highest function of the believer and his nearest approach to God.

The laver and the altar of burnt-offering in the fore-court fronting the Sanctuary represented the sin-removing, or negative side of salvation. The shew-bread, the golden candlestick, and the altar of incense represented the God-incoming, or positive side of salvation. Those were destructive of sin; these, constructive of righteousness.

CHAPTER IX.

CONTRARIES CONSIDERED.

Certain scriptures are quoted as being quite contrary to the doctrine set forth in these pages. Scriptures seemingly so are found to be not so in fact. Of such are the following:

1. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect" (Heb. 10: 1).

The real meaning is, that "the law . . . can never with those sacrifices [in themselves] make the comers thereunto perfect." Those sacrifices had no intrinsic power to perfect the "comers thereunto" just as now the rite of baptism and of the Lord's Supper have no power in themselves for salvation. But the grace typified in both cases has this power.

Again. What the text in question means, depends also upon the construction put on the word "perfect." "The law can never with those sacrifices . . . [typically, spiritually understood] make the comers thereunto perfect" [according to the Christian standard]. This is evident. The question is whether this text limits pardon of sins and purity of heart to the Christian dispensation. So to limit the term "perfect," is a bold assumption. That both pardon and purity were granted to true believers before the Christian dispensation has been proved already. Perfection in Christianity signifies much more than forgiveness of sins, regeneration, and purity of heart. Adult Christianity set forth in Eph.

3: 19, John Wesley calls "A perfection far beyond a bare freedom from sin" ("Notes").

2. "For it is impossible that the blood of bulls and of goats should take away sins" (Heb. 10: 4).

This text is cited as conclusive evidence that there was not forgiveness of sins under the Mosaic and the Patriarchal dispensations, and consequently neither regeneration nor purification of heart.

The super-ritualists in Paul's and every other age must be reminded that for an ordinance—as sacrifice of blood of bulls and of goats—to take away sins is impossible. "In fact, the expiation and remission were only legal and typical. . . . Typically the blood of bulls, etc., sacrificed, had power (Levit. 17: 11); but it was only in virtue of the power of the real antitypical sacrifice of Christ: they had no power in themselves" (Brown and Faussett, "Commentary").

3. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins" (Heb. 10: 11).

These sacrifices "can never [themselves] take away sins." This is the true meaning.

Of these verses (Heb. 10: 1-18), Dr. D. D. Whedon gives the true meaning as follows: "Animal blood being intrinsically worthless for pardon of sin is antitypical, and is replaced by the all-sufficient self-offered blood. This worthlessness of the animal sacrifices does not imply that pardon was not granted by God, and peace of conscience produced by them for the offerer. It is simply meant that those blessings did not ensue from any real value in the things themselves; that their nature had no availing power; and that they could have been enjoined by God only as indexes to a sacrifice of such transcendent intrinsic value as to be true basis of such results" ("Commentary").

As those sacrifices in their legal worth "sanctified

to the purifying of the flesh" (Heb. 9: 13); so they in their typical worth showing Christ, sanctified to the purifying of the spirit (Rom. 4: 11, 12; Gal. 3: 7, 8; Heb. 11: 1-26). Dr. D. D. Whedon wisely affirms: "God did supernaturally respond. Not merely, though clearly, by the visible phenomenon, but also by the witness of his Spirit. That Spirit produced in Abraham that faith which is demonstration (see our note on verse 1) of the holy truth. Abraham, then, had that knowing of God possessed by the spiritual intuitions, which is clear and sure as geometrical demonstration is to the pure intellect" ("Commentary on Heb.," 11: 19).

The notion that the Old Testament offered salvation only to the few who believed or that its blessings were external and merely physical for the many, is futile. Abel and Enoch did not receive a temporal promise. Faith sees Christ in the bleeding lamb as truly as in the cheering promise. To faith, the Christ of prophecy and the Christ of history are the one Christ high over all—"the Lamb slain from the foundation of the world" (Rev. 13: 8).

If the Old Testament covenant made Christ for salvation from sin available only to the few exceptional cases (Enoch, Abraham, Moses, David, etc.), then the punished unbelief of the Patriarchal age could be no warning to persons in the Christian age. The warning is based on the parallelism between the two. "God spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemning them with an overthrow, making them an ensample unto those that after should live ungodly" (2 Pet. 2: 5, 6).

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem

to come short of it. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4: 1, 2).

Christ for salvation from sin, is the peculiarity of the Gospel. The "Gospel preached unto them" was Christ preached unto them. Moses' "esteem the reproach of Christ greater riches than the treasures of Egypt" (Heb. 11: 26), is pre-eminently a spiritual choice. All other Jews could have made the same choice of Christ, else surely they would not have been punished. "Christ, as the Word, was preached unto the Old Testament believers, and so came the seed of life to their souls as He is to ours (Heb. 4: 2; Gal. 3: 8; Jno. 8: 56)" (Brown and Fausset, "Commentary").

Let Scripture interpret Scripture,—best rule of all.

Peter tells the Jews of his time that Christ is the Lamb (sin-offering) of the Old Testament. "Ye are redeemed with precious blood, as of a lamb without blemish and without spot, even the blood of Christ who was foreknown indeed before the foundation of the world," etc. (1 Pet. 1: 19, 20). Here is the interpretation of the unblemished lamb of the Mosaic law. As Peter looked from the Antitype, Christ, back to the type, unblemished sacrifice; so could the Patriarchal and Mosaic believer look from the type, sacrifice, forward to the Antitype, Christ, whom it typified.

And all who looked by faith through the sacrifices to Christ, were saved from sin; just as all who look by faith through baptism and the Lord's Supper to Christ, are now saved from sin.

John puts this beyond question in declaring Christ to be "the Lamb slain from the foundations of the world" (Rev. 13: 8). The Jew seeing his bleeding sacrifice dying in his stead, saw Christ dying for him.

His faith did not make him "perfect" (Heb. 10: 1)

as in Christianity (Eph. 4: 7-13); but it made him "perfect" according to the Mosaic dispensation,—perfect in pardon of sins and purity of heart.

"God is my strength and power : and he maketh my way perfect" (2 Sam. 22: 23). "Thou shalt be perfect with the Lord thy God" (Deut. 18: 13), is enjoined upon the Israelites. "Mark the perfect man, and uphold the upright : for the end of that man is peace" (Psa. 37: 37). "Purge me with hyssop, and I shall be clean ; wash me, and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right [steadfast] spirit within me" (Psa. 51: 7, 10). "Lo, this [live coal] hath touched thy lips ; and thine iniquity is taken away, and thy sin is purged" (Isa. 6: 7). "Her Nazarites were purer than snow ; they were whiter than milk" (Lam. 4: 7).

More still. The clear statement of the Holy Spirit settles this question: "Having therefore, brethren, boldness [liberty] to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh : and having a high priest over the house of God ; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed in pure water," etc. (Heb. 10: 19-22).

Dr. D. D. Whedon rightly says : "The heart is here spiritually sprinkled, as the image of interior purity ; the body spiritually washed is the image of external rectitude of life" ("Commentary"). The heart sprinkled, is the heart cleansed from indwelling sin ; the body washed is the "washing of regeneration" (Titus 3:5), cleansing from the outgoing transgression.

. Note particularly that this bodily washing and heart cleansing do not occur as the result of entering

the Holy Place or Sanctuary, (6) the Holiest of all, (7) the Mercy Seat. This sin-destroying characteristic of the Mosaic dispensation comes to climax in its last prophet, John the Baptist. His mission was, "To make ready a people prepared for the Lord" (Gabriel). "To give the knowledge of salvation unto his people by the remission of their sins"—Zacharias (Luke 1: 77).

This phrase (in R. V.) "by the remission of sins," needs special examination. That eminent "scholar of a thousand years" (Theodore Parker) and "Prince of Commentators" (C. H. Spurgeon), Dr. Adam Clarke, calls special attention to this phrase in many places—Matt. 26: 28; Mark 1: 4; Luke 1: 77, 24: 37; Acts 5: 31, 10: 43, 13: 38, 26: 28.

On Matt. 26: 28, Adam Clarke remarks: "This phrase, *aphesis toon hamartioon*, remission of sins, the taking away of sins (frequently used by the Septuagint), being thus explained by our Lord, is often used by the evangelists and the apostles; and does not mean merely the pardon of sins, as it is generally understood, but the removal or taking away of sins; not only the guilt but also the very nature of sin, and the pollution of the soul through it; and comprehends all that is generally understood by the terms justification and sanctification" ("Commentary," Vol. V., p. 256).

On this same phrase, the taking away of sins, used in Acts 10: 38, Dr. Clarke comments: "All that is implied in pardon of sin, destruction of its tyranny, and purification from its pollution, is here intended; and it is wrong to restrict such operations of mercy to pardon alone."

Now apply this correction by Dr. Clarke to Luke 1: 77 (for he includes this text); and we have in the Mosaic dispensation, beyond doubt, the forgiveness of sins and purification of heart.

CHAPTER X.

GROUPING OF FACTS.

The grouping of points made in the foregoing chapters of this book, gives us the following summary:

1. The revelation of God being progressive, of necessity the Old Testament economy is inferior to that of the New Testament. Chapters II., III. and IV. develop this fact.

2. The rite of circumcision in the Patriarchal and Mosaic dispensations, typifying complete purity of heart and life, required complete purification from sin in those dispensations (Gen. 17: 1-12; Deut. 30: 6; Levit. 11: 44, 45). This complete salvation from sin was for all; for all were to be circumcised. Circumcision was discussed in Chapter IV., section 5, indicating purity of heart.

3. The Tabernacle with its services of sacrificial blood, typifying the blood of Christ, "the Lamb slain from the foundation of the world" (Rev. 13: 81, removed by faith all guilt and uncleanness (Levit. 16: 1-34; Heb. 11: 4; Psa. 51: 2-10, 79: 9; Isa. 6: 1-8). This matter is fully set forth in Chapters V., VI. and VII. These sacrifices being for all the people, salvation was for all the people.

4. The inspired interpretation of circumcision proves that salvation from all sin was indicated and sealed by it to believers under the Old Testament economy. "But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2: 29). "And he received the sign

of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised" (Rom. 4: 11). In Chapter IV., section 5, this subject is fully presented.

5. The Divine interpretation of the Mosaic sacrifices, recorded in the epistle to the Hebrews, makes it clear that those sacrifices revealed Christ to the believer (Heb. 4: 2); and that sinning Jews were lost through unbelief. A full discussion of this matter is found in Chapter VIII., section 3, etc.

6. Scripture explicitly declares the fact of pardon and purity of heart to have been offered to the multitude before the opening of the Christian dispensation. The Baptist John was sent "to give the knowledge of salvation unto the people by or in the removal of their sins." John rescued the Jews from bondage in tradition to the Rabbis, and restored them to the faith of Moses (Deut. 30: 6; Psalms 40: 2, 3, 119: 1-3, 145: 18-20), giving pardon and purity.

This matter is fully discussed in the latter part of the preceding chapter. John's reform did not introduce a new experience. It simply changed the act of faith from the line of the Mosaic sacrifices onward to the Messiah thereby indicated and now at hand.

7. The testimony of inspired witnesses proves forgiveness and purity of heart to have been enjoyed under the Old Testament economy. This point is noticed in the last division of Chapter IV. and elsewhere. See David—2 Sam. 22: 22-14; Daniel—Dan. 6: 22; Hezekiah—2 Kings 20: 3; "Clouds of Witnesses"—Heb. 11: 1-37; The Nazarites—Numb. 6: 1-12; Judges 16: 17. Jeremiah says of these people: "Her Nazarites were purer than snow; they were whiter than milk" (Lam. 4: 7).

This text has a parallel in David's prayer: "Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow" (Psalms 51: 7). It is not

possible that the grace given to Samson, Samuel and other Nazarites was merely physical or intellectual, as some have assumed. Is it objected that the foregoing chapters place the spiritual standard of the Old Testament economy higher than that of Christianity now? I need only cite that eminent American of deep research in philosophy and history, Joseph Cook: "Compared with the Hebrew in his best estate, we are morally imperceptive" ("Boston Lectures," 1887, First Cause Personal).

Modern tradition in fact has brought down the Christian standard to the Mosaic dispensation. And by consequence it has degraded the Mosaic and Patriarchal dispensations below the standard of repentance (Isa. 55: 7; 2 Cor. 6: 14-18).

Is it inquired wherein? I answer, in making the regenerating, cleansing, and empowering activities of the Holy Spirit the fruits of Pentecost. These gifts of Divine grace were conferred before Pentecost. The foregoing chapters abundantly prove this. The fruits of the Pentecostal, personal coming and indwelling of the Holy Spirit will be found to be additional to these gifts of grace. Accordingly, the incisive Vicar of Madely declares: "When I say that pious Jews and our Lord's disciples before the day of Pentecost, were strangers to the great outpouring of the Spirit, I do not mean that they were strangers to his directing, sanctifying, and enlivening influences, according to their dispensation. . . . The Comforter that visited them did not properly dwell in them. Although they had already wrought miracles by his power, 'the promise of the Father was not yet fulfilled to them.' They had not yet been 'made perfect in one,' by the assimilating power of the heavenly fire" (Fletcher's "Works," Vol. I., p. 590).

Mistaking the experience of Judaism,—pardon of

sins and purification of heart, is no innocent mistake. It works great harm. It precludes real Christianity, and, so, hinders the Gospel light from shining away the darkness of sin and leading the lost to Christ.

Under this mistake the believer is kept weak, and of necessity is not only disappointed himself, but also misleads others as to the character and mission of Christ. Dr. Asa Mahan wisely declares: "There must be a clear and distinct discrimination between such terms and phrases as 'the baptism of the Holy Ghost,' 'endowment of power from on high,' etc.; and His office and functions in convincing of sin—in regeneration—and the subsequent process of sanctification which precedes and is preparatory to the promised baptism. . . . To confound the agency of the Spirit in the work of building up for 'an habitation of God' with His subsequent glory—manifesting personal indwelling; and to teach that these diverse offices and functions differ only in 'degree' of the same thing, is to involve in clouds and darkness the whole doctrine of the Spirit as revealed in the word of God. Whenever these two distinct and separate functions of the Spirit are confounded, there never is, nor can be, any intelligent seeking to be 'filled' or 'baptized' with the Holy Ghost" ("Divine Life," 1878, pp. 102, 103).

In other words, to confound the dispensation of Father, Son, and Holy Spirit, and to mistake the dispensation of the Son for that of the Spirit, is to render real Christianity impossible; for, as Dr. C. Hodge rightly declares, "The Christian economy is specially the dispensation of the Holy Spirit" ("System. Theol." Vol. II., p. 376).

CHAPTER XI.

BAPTIST JOHN'S MINISTRY.

The ministry of John the Baptist forecasts a new era. John himself was a new sort of man. His character was unique.

He was a Jew. His father was a priest. His ancestors, paternal and maternal, trace their lineage to Aaron. Although his footing was Mosaic, he rose above his Jewish surroundings.

He embodied the pure spirit and power of the Mosaic dispensation. At the same time he rose to a surpassing view of God's manifestation in man. Coming in the meekness of Moses and in the fervor of Elijah, he surpassed them both (Matt. 11: 9). They were great prophets. He, too, was a great prophet, and "much more than a prophet" (Luke 7: 26). Unlike former prophets, he was himself foretold (Isa. 40: 3-8; Mal. 3: 1, 4: 5). More still. His coming was proclaimed by the great angel, Gabriel (Luke 1: 1-19).

John was remarkably well born of pure parents. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1: 6). Of him it was prophesied: "Many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children and the disobedient to walk in

the wisdom of the just, to make ready a people for the Lord" (Luke 1: 14-17).

John had his start like Samuel, Samson, and Jeremiah, in the region of the miraculous. He lived in the realm of the supernatural. He was a "voice" from heaven falling upon the slumbering churchmen of Judea, rousing them to readiness to meet the coming Redeemer.

Before this time all pardon, purity, and power came through faith in God the Father. But henceforth all grace must be accepted through faith on the Son of God (Jno. 3: 36). For centuries believing eyes were turned back to Moses and to Abraham; henceforth they must be turned forward to Christ and the Holy Spirit in union with the Father. From periodical, local, and objective revelations of God in the past, the believer's heart is to be turned to the future, constant, internal coming of God the Father, Son, and Holy Ghost. Let all pardon of sin come of Christ and faith's touch and rest on him.

JOHN'S BAPTISM.

The preaching of John the Baptist was an outgrowth of the Mosaic dispensation. It lifted the believer upon the spiritual plane of the Mosaic law, and turned his eye to the coming Messiah for grace to keep that law. It did not set aside Jewish circumcision, but added the "baptism of repentance."

Circumcision required faith in God the Father in order to salvation from sin. It symbolized and sealed that faith (Rom. 4: 11). In addition to that faith in the Father, John's baptism required faith in the coming Son of God in order to salvation from sin and union with God.

A following dispensation of God's grace never condemns a foregoing one, but fulfills it, conserving its spirit and broadening the scope. Thus the Patri-

archal dispensation is followed and enlarged by the Mosaic; and the Mosaic, by the Christian. External ceremonies pass away, but the internal spirit flows increasingly onward.

Under John's baptism faith is two-fold, faith in God the Father and in God the Son. Before John's time faith was simply in God without special distinction as to persons. Circumcision stood for that singular faith. The baptism of John stands for the two-fold faith.

John's baptismal rite did not imply any manifestation of God as already received additional to that of genuine Judaism, but it indicated an enlarged ground and scope of faith with a view to a most wonderful manifestation of God just at hand.

As seen in Chapter IV., circumcision was of the heart. Pardon, regeneration, and purity of heart were indicated by it. So John's baptism typified all this through faith on the Son of God. It was a "baptism of repentance unto the remission of sin" (Luke 3: 3).

This expression, "remission of sins," sending away, removing of sins, implies as Dr. Adam Clarke shows [Chapter IX.] "the removal or taking away of sins; not only the guilt but also the very nature of sin, and the pollution of the soul through it." John's baptism conserved the complete deliverance from sin granted in the Mosaic dispensation, and in addition turned the believer to accept Christ, the actual sin-offering of the Mosaic dispensation so long typified by it.

John cried, "Behold the Lamb of God which taketh away the sin of the world" (Jno. 1: 29). The statement is quite specific, "the sin of the world." No one transgression is committed by all the world in common. Much less are all transgressions committed by all the world in severalty.

But there is sin that is thus common to all man-

kind. "By one man sin entered into the world" (Rom. 5: 12). It is the "sin that dwelleth in me" (Rom. 7: 17, 20). Dr. D. D. Whedon rightly says: "No doubt there is a state of evil, as well as an evil action, which in the Scriptures is called Sin. Sin is not in action alone" ("Commentary," Rom. 5:12). The eminent Presbyterian theologian, Dr. C. Hodge, declares: "All sin is not an agency, or act; it may be and is also a condition or state of mind" ("Systematic Theology," Vol. II., p. 187).

John the Baptist proclaimed the immediately coming Christ taking away this sin dwelling in all mankind. Mark the expression, bearing, taking away. It is the present, progressive participle in the original. The thought is not that Christ is now about to take away the sin of the world; but that He is doing it now, has been doing it as typified in the Mosaic sacrifices, and will be doing it as symbolized in the Gospel sacraments.

This brings into great prominence, indwelling sin. Just so. Of all evil it is chief. It is "the capital and most mischievous 'work of the devil'" (Fletcher's "Works," Vol. II., p. 618). It is the root of transgressions. Dying to destroy this root (Rom. 6: 6; Eph. 5: 25-27), Christ practiced the wisdom He preached, "make the tree good and his fruit will be good."

John's proclamation of Christ bearing away the sin of the world, shows the removal of indwelling sin to be first and chief. This making indwelling sin more prominent than outgoing transgression, is not new. It was so under Moses. In the Levitical law the sin-offering had rank before the trespass-offering (see chapter VII.). Christianity, like its forecast shadow, Judaism (Heb. 10: 1), preserves the same order.

The Church of England in her XXXIX. Articles recognizes this same order giving indwelling sin rank

before actual transgression. Likewise the Methodist Episcopal Church, in the Second Article of faith, declares Christ "to be a sacrifice not only for original guilt, but also for actual sins of man" ("Discipline" M. E. C.).

Had John the Baptist not given so great prominence in the atonement to indwelling sin, his ministry would have taken rank below that of Moses. Moreover, it would have misrepresented the Gospel he was introducing.

Dr. J. W. Dale, in his exhaustive volumes on Baptism, very truly says: "The rite was designed by the use of symbol water to set forth purification from sin as the great and vital thought connected with and effected by the coming Lamb of God" ("Johanic Baptism," p. 229). In this lofty significance of John's baptism was its excellence. And this very excellence gave offense to the materialistic Sadducees and to the ritualistic Pharisees.

The wonderful deliverer John proclaimed the coming Messiah to be, suggested to both parties political deliverance from Roman rule. Delighted with this thought, they rushed *en masse* to John for baptism.

John's rebuke discloses at once their design and their true character: "O generation of vipers! Who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham" (Matt. 3: 7-9). Their bigotry is manifest in one of their traditions: "Abraham sits at the gates of hell and suffers no Israelite to go down into it." They had deified Abraham into a Redeemer.

When they realized John's spiritual insight into their personal character, and saw the spiritual import of his baptism to be deliverance from sin's guilt and

corruption instead of deliverance from the Roman government, they criticised (Jno. 5: 33-35) and then condemned (Luke 7: 30-33). John's testimony to Christ was to them a sore disappointment. They came to welcome from God a military leader who should rid their country of Roman rule; and John introduced them to an unpretending carpenter of Nazareth. They felt simply outraged. Sin had so blinded them that they did not see within the humble carpenter the "King of kings."

In addition to this sore disappointment, John's doctrine of sanctification antagonized the lusts of their hearts. Outward disappointment and inward lashing of conscience kindled their indignation into rage. They became his enemies. They rejected both his testimony and himself.

They had delighted in John's "shining light" as it led the multitudes; but they disliked his "burning" testimony to the truth, baring their corruption to the light of God. They retorted: "He hath a devil" (Luke 7: 33). They had been "willing for a season to rejoice in his light" (Jno. 5: 35); but when it flamed forth from his spotless spirit, their enmity burned into fury to crush out at once the light and life of John. Indwelling sin "is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8: 7). Being condemned and removed by the Mosaic covenant, how can it consist with the Christian covenant? Whatever real Christianity is, it must be more than the complete removal of sin. Whatever it is, it must be a spiritual condition in advance of that known to the Baptist John who was "filled with the Holy Ghost even from his mother's womb" (Luke 1: 15); for Christ declares that "he that is least in the kingdom of God [Christianity—Mk. 1: 14, 15] is greater than he" (Luke 7: 28).

CHAPTER XII.

THE MINISTRY OF JESUS.

In these chapters from the first we have seen the progressive revelation of God. Every specific manifestation of God relates to something gone before, and opens the way for something else to follow. In the ever advancing revelation of God, the ministry of Jesus marks a new stage. God no longer portrays Himself in symbol, but comes directly into sight by embodiment in human nature, "God manifest in the flesh" (1 Tim. 3: 16).

Here the dispensation of the Father crowned with the Baptist John's ministry ends; and the dispensation of the Son begins. This does not mean that the Father ceases to act, and that the Son acts in His place; but the Father acts through the Son while the Son acts with the Father. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (Jno. 5: 19). The dispensation of the Father merges into that of the Son. The doing of Christ in the seen is the doing of the Father in the unseen.

Faith is no longer singular,—in God the Father; but two-fold, embracing equally God the Father and God the Son. "Verily, verily, I say unto you, He that heareth [obeyeth] my word, and believeth on him that sent me, hath everlasting life" (Jno. 5: 24). "For the Father judgeth no man, but hath committed all judgment [rule] unto the Son: that all men should honor the Son, even as they honor the Father.

He that honoreth not the Son honoreth not the Father which hath sent him" (Jno. 5: 22, 23).

The dispensation of the Son, like that of the Father, is characterized by a progressive revealing. First is the title of the human, "Thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1: 21). Next comes the title indicating His Divine nature, "Son of God" (Luke 1: 35). Later on, He is called also "Christ the Lord" (Luke 2: 2), the "Anointed Jehovah" of the Old Testament.

The ministry of Jesus begins while that of John is in full force, runs along with it, surpasses and supercedes it (Jno. 4: 1), and opens the way for the oncoming dispensation of the Holy Spirit.

Like the ministry of John the Baptist, that of Jesus has its baptism. Are these two baptisms the same? Are they the same also with Christian baptism instituted later on? Some writers hold them to be identical; but this is an error. That they are not the same, is clear from the following facts:

1. Christian baptism was administered to persons who already had received John's baptism (Acts 19: 3-5).

2. Christian baptism is administered in the name of the Trinity, the Father, Son, and Holy Spirit. And so it differs widely in significance from its predecessors. In the baptism of John and in that administered by the disciples of Jesus (Jno. 4: 1, 2), the Trinity was not invoked.

3. The Johanic baptism disciplined the people to John. It was a seal of subjection to him as God's prophet, and a sign of their faith in the after-coming Mightier One who would baptize "with the Holy Ghost and with fire" (Luke 3: 16).

4. The baptism administered by the disciples of Jesus disciplined the people to Jesus. It was the seal of their subjection to Him as the promised and now

present Savior of men (Jno. 1: 45, 3: 14-16). It was a sign of their faith in the kingdom of God which Jesus preached, saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1: 14, 15).

It is quite evident that these three baptisms differed in quality and scope. In central aim,—purity, they agreed. Repentance was common to the three (Matt. 3: 2; Mark 1: 14, 15; Acts 3: 38). But repentance under Christian baptism differs from the other two, being three-fold respecting the Trinity.

Some writers divide the ministry of Jesus geographically into Galilean and extra Galilean. Others divide it chronologically into three periods, (1) from His baptism to His passion; (2) the week of His passion; (3) from His resurrection to His ascension.

Let us here view Christ's ministry from the standpoint of His ever-unfolding personality; for it is the true Christian life that we are seeking.

CHAPTER XIII.

THE MINISTRY OF JESUS.—CONTINUED.

JESUS BAPTIZED.

Preparation for His ministry is a marked crisis in the life of Jesus. His sinlessness was not qualification enough. He must stand in proper relation to the Mosaic, or Jewish, church as well as to His Father above.

By descent from the tribe of Judah, Jesus was a Prince. He was the final and only heir to the throne of David. He was truly, as He claimed, the King of the Jews (Matt. 27: 11; Mark 15: 2, 9). But this gave Him no authority to exercise the functions of a priest in the temple.

His qualification (ecclesiastical) for this, dates from His baptism. This brings us to see the true character of the baptism which He received at the hands of the Baptist John.

The baptism which John had been giving the Jews, he refused to Jesus. John declined our Lord's request to be baptized, saying: "I have need to be baptized of thee, and comest thou to me?" (Matt. 3: 14).

John saw the utmost impropriety of administering his baptism of repentance to the sinless Jesus. His baptism was for repenting sinners. Jesus had not sinned!! John revolted from the thought of baptizing the immaculate Savior!!

But Jesus replied: "Suffer it to be so now; for thus it becometh us to fulfill all righteousness" (Matt. 3: 15). This answer at once banished all John's objection and sense of impropriety. It directed John

to God's standard of righteousness. This was the Mosaic law.

For consecrating persons to the office of priesthood, this law says: "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him to sanctify him; that he may minister unto me in the priest's office" (Ex. 40: 12, 13). It may refer also to the "water of purification sprinkled upon the Levites" to separate them from the Israelites, to minister in the office of priesthood (Numb. 8: 6, 7).

Note that neither the garments nor the anointing admitted one to the priesthood. These belonged to one by virtue of his being a priest. It was the washing or sprinkling that separated one from the Jewish multitude and constituted him a priest. The anointing was the positive hallowing typical of the Holy Spirit qualifying him for his holy office.

The rite administered to Jesus by John, the "priest-prophet of the Highest" (Luke 1: 76), gave Him legal authority as a priest to rule and teach in the temple.

When exercising His function as priest, His authority was questioned by the Pharisees who ignored John. At once Jesus asserted His claim as a priest, referring them to John's having given Him authority by baptizing Him (Matt. 21: 23-25). Note here that the uses of water in the Mosaic ritual were called "baptisms" (Heb. 6: 2).

Jesus not being of the priestly tribe of Levi, but of the tribe of Judah, He was of the Jewish multitude, and must be separated, therefore, from the congregation of Israel; and consecrated to the priesthood according to the law of Moses. This was accomplished by John baptizing Him. Having no genealogy as a priest and being of royal lineage, Jesus is now a

Royal Priest "after the order of Melchisedek" (Heb. 7: 11).

The notion that Jesus was baptized as an example is contrary to the record, which states that all the people were baptized first: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased" (Luke 3: 21, 22).

That Jesus' being baptized and praying were not necessary to Him, but were designed merely as an example for us, is out of the question. It implies that He represented Himself what he was not, both in baptism and in prayer. That is, that He dissimulated in order to enable us to be sincere and righteous!! The thought is revolting. His necessities grew out of His real human nature in union with His Divine nature. All His needs were supplied by faith and prayer, of necessity. Repeatedly He declared, "I can of myself do nothing" (Jno. 5: 30).

The anointing of Jesus as priest was not with symbolic oil, but actually with the Holy Spirit Himself. Luke gives the account: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10: 38). It was this coming of the Holy Spirit personally upon Him, as symbolized by the anointing oil under Moses, that constituted Jesus the Christ. Christ means anointed.

Here comes to view for the first time the real anointed one, the Christ, who is the first-fruits, or pattern, for all succeeding anointed ones, Christians.

CHAPTER XIV.

THE MINISTRY OF JESUS—CONTINUED.

JESUS PROVED.

1. Being “anointed with the Holy Ghost and with power” (Acts 10: 38) placed Jesus upon a higher plain of moral and spiritual activity. He stands in new relations and begins new experiences. And herein He must be proved.

As all free moral agents, Jesus Christ must be tested by the powers of sin, now that he is in a state of probation (Jno 15: 10; Heb. 1: 9). Where Adam fell He must rise still higher in moral excellence. Otherwise He could not command human confidence and inspire the race with hope.

His own trustworthy character is the product of holy free choice maintained against the strongest inducement to possible unholy choice. Jesus possessed all the essentials of the human spirit, soul and body, together with all their qualitative possibilities. He was truly human. He was in all things “made like unto his brethren” (Heb. 2: 17), and “was in all points tempted like as we are, yet without sin” (Heb. 4: 15). Rightly John Wesley declares: “The eternal Word, by a most amazing condescension, was made flesh; united Himself to our miserable nature with all its innocent infirmities” (Notes on Jno. 1: 14).

Thus the human nature of Christ was “the seed of Abraham” (Heb. 2: 16) and not of Adam before he sinned. His was human nature, not in pristine likeness, “but in the likeness of sinful flesh” (Rom. 8: 3) after man had sinned.

To redeem, transform, and exalt back to God this fallen nature, and enable man to go forward fulfilling his God-appointed destiny, is the task undertaken by the Son of God. "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2: 17, 18). "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5: 8, 9).

Jesus with human nature weakened by the fall, as well as Adam with human nature perfect before the fall, prove conclusively that sin and sinning are not essential to human nature. On the other hand, sin is a perversion of human nature and contrary to it. Sin is wholly abnormal—"anomia" [Gr.] (1 Jno. 3: 4)—and is destroyed from human nature by the vicarious death of Jesus Christ (Rom. 8: 1, 2; Heb. 2: 14, 15).

On the plain of sinful flesh (Rom. 8: 3), Jesus lived a sinless life. In so doing, He showed sin and holiness to be matters of moral choice. His humanity was that of mankind apart from sin. He was a free moral agent. His temptations were real: "He suffered being tempted" (Heb. 2: 18).

When tempted through the appetites Adam fell because he rejected God's word. When tempted in the same way Jesus triumphed because He gladly obeyed God's word. He could have done otherwise. Even after His course had been foretold, He claimed the power to do the contrary of what was foretold: "Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the

scriptures be fulfilled, that thus it must be?" (Matt. 26: 53, 54.)

The foretelling was based, not on any forced necessity, but on the foreseen free certainty of His moral choice. Foreseen fact is quite similar to after-seen fact. It is fact seen from an opposite point of observation. In both cases the seeing is shaped by the fact.

This perfectly human nature of Jesus with its limitations and its infirmities made His being anointed with the Holy Ghost a personal need. That He under this anointing should be tested, was a necessity to make Him at once the trustworthy holy character and the suitable example for us.

2. The power by which Jesus overcame was not constitutional, not inborn. It was communicated to Him (Isa. 61: 1-4; Acts 10: 38). It was His specific choice through faith (Luke 3: 21).

The human spirit and soul of Christ were spiritualized and developed, not by virtue of union with His eternal Divine Sonship, but by the agency of the Holy Spirit. The glory of His Divine Sonship was suspended that He might appear in the likeness of men (Phil. 2: 7). His human nature manifested the Divine nature through the agency of the Holy Spirit by which His humanity and His Divinity were united in one Divine-human person. He lived by faith: "And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (Jno. 12: 50).

3. The ordeal of Jesus in the wilderness of Judea starts inquiry.

What occurred at the end of the forty days, is revealed. The kinds of temptation are clearly set forth. But on what points Jesus was tempted during the forty days, nothing is said. Only the general statement is made that He was there in the wilder-

ness "being forty days tempted of the devil" (Luke 4: 2). What constituted the temptation of forty days, is veiled from human sight.

Shall we conjecture? What took place just before and what occurred just at the end of the forty days and thereafter, may give a clew to what transpired during the forty days.

Saving that gleam of Divinity before the doctors of the law in the temple when He was twelve years old, Jesus never manifested any extraordinary traits of character during His minority. So completely was His Godhood grounded in human conditions that His real character was not disclosed. And when the extraordinary and Divine began to appear after His baptism, His most intimate associates suspected mental derangement as the cause (Mark 3: 21). He had been known as "the carpenter" (Mark 6: 3) and as "the carpenter's son" (Matt. 13: 55). The first thirty years of His life seem not to have excited even in Satan's apprehending mind the suspicion of the supernatural and Divine.

But at the baptism of Jesus all this was changed. The open heaven with its Divine dove-form and audible voice disclosed the opening mind of Jesus revealing God and His glory.

The Godhood of Jesus now appears. He ascends to a higher consciousness. He seems to have become a new—a Divine—personality.

The "gates of hell" are surprised. They now see their mistake in their estimate of His character. His thirty years of secluded life had dispelled the apprehension awakened by the extraordinary circumstances of His birth that He was the foretold Messiah. But all is now changed. Satan marshals every force against the Anointed of God. And Palestine seems actually filled with devils.

The "prince of devils" (Matt. 12: 24) meets the

"Prince of life" (Acts 3: 15) in single combat. The first engagement is the forty days battle in the wilderness.

Both expect victory. Jesus filled beyond measure with the Holy Spirit rests hope in the infinitudes of God (Col. 2: 9).

Satan filled with malice and self-assurance plants hope on past success. The angels who followed him in revolt from God had continued in attachment to him so strong that not one fallen angel out of the uncounted legions has ever deserted and returned to God. Such was Satan's first success among pure spirits flaming before the celestial Throne.

A second attempt succeeded also. Mankind created in the image of God were deceived into revolt, and like the fallen angels "kept not their first estate." Satan had despoiled mankind of the Divine holiness and had held the race in sin with some exceptions for four thousand years. Now the conflict takes a new form. Jesus is man restored to the Divine image. Mysterious indeed! For not like Adam, Jesus is in the "likeness of sinful flesh,"—fallen human nature (Rom. 8: 3) having "infirmities" (Heb. 4: 15).

Now, Satan having despoiled Adam who was without infirmities; it was but reasonable to infer that Jesus with infirmities could be seduced into revolt against God. To force a separation of the human from the Divine was the aim. To bring about this, was the forty days combat in the wilderness.

Satan saw not only the Divinity of Christ Jesus, but also His free agency and His infirmities. He therefore expected success in bringing about the revolt of Jesus. Seeing in Jesus no necessitating of moral choice but actual freedom of will as in Adam's case, Satan most naturally premised His overthrow;

for Satan saw not the certainty of the holy choice of Jesus reflected in the light of God's foreknowledge. In the absence of this, Satan very reasonably looked for our Lord's surrender to him, after the manner of the fallen angels and of the human pair in Eden.

4. Satan's kingdom, from the start, had grown with amazing rapidity. Might it not become universal?

The question is far-reaching. Man was created for joint-dominion (Gen. 1: 26). The same is true in his redemption (Jno. 17: 21-23, 26; Rev. 3: 21). The throne of the universe is man's divinely appointed destination. From this it follows that the complete, final overthrow of man might forecast the actual abdication of the Throne itself. Because of man's dignity in rank (Heb. 1: 4-14), his downfall carries with it the overthrow of the Divine Empire. A further point will make this still more clear.

In reclaiming humanity from revolt, God sent messenger after messenger only to be rejected: "Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. But they said, This is the heir; come, let us kill him, and let us seize on his inheritance" (Mark 12: 6; Matt. 21: 38).

We are accustomed to limit this parable to time and to the Jews. But the Son, here meant, is above time and before Jew: "Before Abraham was, I am" (Jno. 8: 58). This is a transaction, extra-historic and in the unseen reflected upon the screen of time.

The Pharisees hearing this parable were enraged, and sought to kill Christ at once (Mark 12: 12). These seen murderers of the prophets and of Christ are the unseen murderers here incarnated.

The human historic attempt to destroy the son and seize on the inheritance, is the Satanic preter-historic attempt to destroy the Son of God and seize the Throne.

Sin is prehistoric. The atonement is prehistoric also. More. The atonement is eternal, for the Son of God is eternal: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (Jno. 17: 24).

"Redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained [foreknown] before the foundation of the world, but was manifest in these last times for you" (1 Pet. 1: 19, 20).

"According as he [Father] hath chosen us in him [Christ] before the foundation of the world, that we should be holy and blameless before him in love" (Eph. 1: 4). See Rev. 13: 8.

This parable of Christ discloses Satan's design to force Divine capitulation and seize the reins of universal government.

Having failed to slay Jesus in His infancy (Matt. 2: 16) and also failing in the forty days combat to force Him to ignore His Father, and so, separate between His own Godhood and manhood, Satan now aims to capture Him through sympathy and support.

5. Through proffered kindness Satan would tenderly force Jesus to exercise for self-preservation His Divine sovereignty aside from the Father's word, and, so, forfeit it. A capital stroke is this for Satan to deceive us into an excessive use or into a misuse of that which is in itself good and lawful. This is the aim of Satan in the recorded temptations following the forty days' conflict in the wilderness (Matt. 4: 3-10).

So was Christ Jesus made perfect through suffering (Heb. 2: 10, 18). Both as a moral character and as a sacrifice for sin, Christ was made perfect through suffering. Throughout the whole range of desire and of volition from lowest limit in man to boundless height

in God, Christ Jesus led the way for every believer. "For in him dwelleth all the fulness of the Godhead bodily. And in him ye are made full" (Col. 2: 9, 10).

The perfection of character achieved through suffering not only qualified Him to be a suitable sin-offering for all mankind, but also to be at once the model and the measure of moral excellence for all believers: "Till we all come unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 13). "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2: 9).

The character of Christ is the character of the real Christian. Every stage of development in the character and life of Christ indexes the corresponding stage in the real Christian. The proving of Jesus forecasts the proving of His followers. As Christ was perfected through suffering (Heb. 5: 7, 8), so are Christians, by suffering, perfected in character (1 Pet. 4: 1). "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Pet. 5: 10).

CHAPTER XV.

CHRIST JESUS MAKING DISCIPLES.

The ordeal of temptation in the wilderness having ended in Satan's defeat, Christ returned in the fulness of the Spirit (Luke 4: 14) unto "Bethabara beyond Jordan where John was baptizing." And John seeing Him, cried out, "Behold the Lamb of God, which taketh away the sin of the world" (Jno. 1: 28, 29).

But the disciples of John failed to grasp his meaning, that they should at once leave him and follow Jesus. So, on the following day while standing with two of his disciples, John cries out again as Jesus comes near, "Behold, the Lamb of God!"

The Baptist's meaning is now understood; and his two disciples, John and Andrew, at once become the disciples of Jesus. Andrew immediately brings his brother, Simon, as fellow with them. Philip and Nathanael are added. With these five accepted disciples Jesus returns to Nazareth of Galilee.

Separated from the community of John the Baptist, these new disciples of Christ are now to be put under training for His kingdom. They are to partake of His nature, character, and aim.

In the person of Jesus Christ, helpless human nature having been rescued from sin and raised through proving conflict to moral sovereignty and to reciprocal union with God, it is now determined to bring His disciples into the same state. Now begins their training to accomplish this end.

1. Christ's Public Leadership.

In His new relation He first exalts the family. He

honors the marriage relation by working His first miracle. Here begins an accumulative series of miracles more and more unfolding His Divine character. They are object-lessons for instructing and spiritualizing His disciples. He thus "manifested forth his glory, and his disciples believed on him" (Jno. 2: 11).

2. His second and more public appearance occurred soon after this at Jerusalem. By His first miracle He sanctified the family. His first priestly act was to purify the church. At His first Passover feast as Messiah, He cleansed the temple from cattle-dealers and money-merchants, and restored the temple from "a house of merchandise" to a "house of prayer" (Jno. 2: 14-17). At this Passover "many believed in his name, when they saw the miracles which he did" (Jno. 2: 23).

Was it not here that Jesus first proclaimed His character and mission as Savior of the world? "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3: 14-16).

Having cleansed the temple and clearly set forth His own Divine character and mission, Jesus with His disciples now travels through Northern Judea for eight months baptizing disciples until He meets John baptizing at "Enon near to Salim" (Jno. 3: 26; 4: 2).

3. Now occurs a sudden change in His ministry. The Baptist John bears his full and final testimony to Jesus as the Son of God and Savior of men. It involves the alternatives of everlasting life and everlasting death: "He that believeth on the Son hath everlasting life; and he that believeth not the

Son shall not see life; but the wrath of God abideth on him" (Jno. 3: 36).

Because of his faithful rebuke to Herod, John is now cast into prison; and his ministry ends.

At this time Christ also ends His ministry of baptizing converts; and because of Herod's fury Christ leaves his jurisdiction and returns "in the power of the Spirit into Galilee" (Luke 4: 14).

His aim now is not to gain greater numbers of disciples, but to lift to a higher knowledge of His own character the followers already gained. In order to do this He must break the bonds of narrow exclusiveness in the Jewish community. Accordingly he grants Divine favor, through the woman at Jacob's well, equally to the despised Samaritans who testified: "We know that this is the Christ, the Savior of the world" (Jno. 4: 9, 27).

The baptizing ministry of Christ was brief. It continued only about eighteen months. It served as a complete cut-off from Jewish influences and from Pharisaic rule. It gained multitudes to Him as the great Teacher come from God. But they must learn more. They must know Him as God's Messiah, the Divine Savior of men.

As Christ was perfected before making disciples to Himself, likewise must the Christian be perfected in order to make disciples to Christ. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be perfect in one; and that the world may know that thou hast sent me, and hast loved them, even as thou hast loved me" (Jno. 17: 20-23).

CHAPTER XVI.

CHRIST JESUS TRAINING DISCIPLES.

Having severed from Jewish ecclesiasticism those more susceptible to spiritual influences and having united them by baptism to Himself, Christ Jesus would now exalt them to the plain of His own moral consciousness and imbue them with His own spirit. Henceforth His ministry becomes transforming rather than reforming, up-building rather than ingathering.

This brings to view a still deeper unfolding of His nature.

1. Christ establishes the fact of His being the foretold Messiah, the Christ, the Anointed of God. It occurs in the synagogue at the home of His youth, Nazareth. Before this, in private, He had confessed Himself the Messiah (Jno. 4: 26). But in the synagogue at Nazareth he first declares it to the multitude. "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4: 18, 19; Isa. 42: 1).

Sitting down Jesus said, "This day is this Scripture fulfilled in your ears." All eyes "were fastened on him." The assembly were seized with astonishment "at the gracious words which proceeded out of his mouth." They were wonder-struck; for His word was with power.

Seeing Christ ascend from the plain of mutual consciousness up into the realm of Divine majesty

overmastering them, starts the thought of His personal transmutation; and they exclaim, "Is not this Joseph's son?" It was the son of the carpenter vanishing into the Son of God. It seems indeed that all would have become His disciples at once.

But, no! His personal application of the truth laying bare the sin of their hearts enraged all of them. The wonder-struck assembly became a furious mob. They "thrust him out of the city" with intent from "the brow of the hill" . . . "to cast him down headlong" (Luke 4: 16-32). "But Jesus passing through the midst of them went his way, and came down to Capernaum."

Here Sabbath after Sabbath the increasing multitudes were "astonished at his doctrine: for his word was with power" (Luke 4: 32). All the sick with divers diseases were brought to Him; "and he laid his hands on every one of them, and healed them."

Notwithstanding the astounding fact that many men throughout His entire ministry rejected Christ and sought to kill Him, yet no instance is recorded of any devil denying His Divinity. On the other hand, "devils also came out of many, crying out, and saying, Thou art Christ the Son of God." Testimony of this sort was multiplying to such a degree that Jesus actually "rebuking them suffered them not to speak" (Luke 4: 41).

In the face of such human depravity and super-Satanic opposition, to develop over-mastering character in His disciples, was the task before Jesus. Only in presence of these facts could it be done.

The miracles of Christ were at once Divine blessing to the unfortunate and object-lessons to His disciples. They showed to His disciples His power over the physical forces of nature. They also revealed His Divine sovereignty over the spiritual agencies of the universe.

2. Christ advances a step more in self-revelation to His disciples. He asserts His power to forgive sins and to cleanse from moral defilement. This new step is introduced by miracle. The leper whom Jesus touched, saying, "I will, be thou clean" typifies man with indwelling sin being cleansed. And the palsied man brought of four men to Jesus, to whom He said, "Man, thy sins are forgiven thee," typifies man as a helpless sinner.

This advanced self-revelation of Christ filled the people with "amazement and fear" saying, "We have seen strange things to-day" (Luke 5: 26). It is only by seeing Divine holiness that man sees human depravity. Through the miraculous draught of fishes Peter saw the Divinity of Christ and his own sinfulness. And he "fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord" (Luke 5: 8). Seeing his own heart leprous, Peter spontaneously sends forth the leper's cry, Depart from me.

To give the people proof of His Divinity, Christ goes "throughout all Galilee preaching in their synagogues and casting out devils" (Mark 1: 39). All Galilee is moved. The people "come to him from every quarter" (Mark 1: 45).

3. His second Passover.

His character as the Divine Saviour from sin having filled all Galilee with amazement Christ now goes to Jerusalem to reveal His glory to all Israel assembled from every part of the world.

He begins by healing a man thirty-eight years infirm, who lay helpless with a "great multitude of impotent folk, blind, halt, and withered" (Jno. 5: 3) in the porches of Bethesda. Christ saved this man from his sin (Jno. 5: 14).

Additional to forgiving sins, Christ claims Divine relations to God before not heard of among prophets.

With the solemnity of an oath He claims such unity with God as His Father, that action apart from God is to Him not possible. "Amen, amen, [Gr.] I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (Jno. 5: 19).

His equality with the Father as author of life (v. 21) and of judgment (v. 22) and of salvation (v. 24) and of the resurrection (v. 25) and in eternity of being (v. 26), is likewise affirmed in the same solemn manner, "Amen, amen" (Jno. 5: 19-30).

In saving men from sin, Christ exercised the prerogative of God. Now He goes further. He claims essential equality with God the Father. This is Christ revealing the essential Godhood of His Divine Sonship. Before this, Christ had been revealing His human nature in its progressive holiness. But now He reveals His Divine nature in its eternal unity and equality with the Father. While this spiritualized and exalted His disciples, the Jews "persecuted" and "sought the more to kill him" (Jno. 5: 18).

The human nature of Christ was anointed with the Holy Spirit and, so, spiritualized, exalted and strengthened to become the suitable means of revealing God. Likewise we being freed from sin must also be anointed with the Holy Spirit unto spiritualizing, exalting and strengthening in order to reveal God into human society. Our power to reveal God is always proportionate to our spirituality, scope, and strength (Eph. 3: 16-19.)

As God was more and more manifest in Christ, persecutions became more and more fierce. Likewise as God in Christ is more and more manifest in Christians, prejudice and opposition increase until Christian love flames into ecstasy. Christ's command to such is, "Rejoice ye in that day, and leap for joy"

(Luke 6: 23). Paul declared, "I am exceeding joyful in all our tribulations" (2 Cor. 7: 4). It is to this stage of spiritual experience and God-manifestation that Christ is bringing His disciples.

4. Another stage of progress is now reached. After an all-night prayer alone in the mountains (Luke 6: 12), Christ chooses twelve men from among His disciples. These are no longer disciples only, but to be teachers also. They are to be commissioned and qualified to "preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10: 7, 8).

These men were so spiritualized and exalted and imbued with Christ's own spirit as that, like Him, they exercised power over both the physical forces and the spiritual agencies of creation.

They are named by Matthew as sent forth in couples: Simon Peter and Andrew, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus and Simon the zealot, Judas the son of James and Judas Iscariot.

These men were not sent forth when first chosen for apostles. Christ "appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out devils" (Mark 3: 14, 15). "That they might be with him" implies further training and spiritualizing for their mission. A most important instrumentality employed for this purpose was that wonderful discourse known as the Sermon on the Mount. This is now in order. It requires special study.

CHAPTER XVII.

THE SERMON ON THE MOUNT.

Throughout the gone centuries this sermon has been celebrated. It was delivered in the forepart of the second year of our Lord's ministry. His disciples had accepted Him as their Divine Teacher in place of John the Baptist. Later on they had apprehended Him as the promised Messiah.

But now a still further advance must be made. The time had come to divest their minds of every trace of a man-made kingdom and a political Messiah. The disciples of Christ must now learn more fully what is implied in His being the Divine Messiah. They must be qualified to testify and to preach Him as such.

With a view to this end the Sermon on the Mount is delivered. What is its rank?

One thing is clear. In the rising scale of the ever-progressing revelation of God it marks a particular stage. But is this stage Mosaic or Christian? Does the Sermon on the Mount present the central principles of the Mosaic dispensation? or is it a summary of Christianity?

This question is of vast importance. From its right decision comes the true conception of Spiritual Christianity. Failure here is failure to know Christianity.

Let us, then, with great caution advance toward a conclusion.

In the first place, what are the fundamental doctrines of the Gospel? Secondly, are they found in this Sermon on the Mount?

1. The atonement through the death of Christ is certainly fundamental in Christianity. In this sermon is there any allusion to it? None can be found.

2. The personal presence of the Holy Spirit as immediate spiritual Guide and Advocate is the characterizing fact in experimental Christianity. It is the common belief of Christendom, that "the Christian economy is specially the dispensation of the Spirit" ("System. Theol.," Hodge, Vol. II., p. 376).

Is there any reference in the Sermon on the Mount to the Holy Spirit? None whatever.

3. The Trinity is met at the very threshold of Christianity. It is the golden gate to Christianity and the golden standard of its genuineness. All must affirm with Dr. August Meyer: "The Trinity is the point in which all Christian ideas and interests unite; at once the beginning and the end of all insight into Christianity" ("Lehre von der Trinitaet," I. p. 42).

Search diligently in the Sermon on the Mount. Can you find the doctrine of the Trinity? No trace of it can be found. The Son of God and the Holy Spirit are not mentioned in any way whatever. Still more. In the model prayer in this sermon, given to the disciples, Christ and the Holy Spirit are not named. (The prayer given to "one of his disciples" in Luke 11: 1-13, where the Holy Spirit is named, took place a year after the Sermon on the Mount.) The "Lord's Prayer" has manifestly the impress of the Mosaic dispensation.

Notice now that the Atonement and the personal coming of the Holy Spirit are fundamental doctrines in the Gospel. The Son of God and the Holy Spirit equal with the Father, are, in union with Him, the central pillars of Christianity. Pillars these, without which Christianity is not. In this Sermon on the Mount, neither Christ nor the Holy Spirit is implied as the object of faith, although the Scriptures

require specific trust, adoration, and obedience distinctively to the Son and to the Holy Spirit, in union with the Father (Matt. 28: 19).

It is now conclusive evidence, therefore, that the sermon on the mount is not a presentation of Christianity. This is not the design.

Nevertheless it marks a particular stage in the inauguration of Christianity. It opens the way for the oncoming glory of Christianity by removing out of the way traditional hindrances. It recovers the Mosaic law from Rabbinical misconstruction and from Gentile corruption (Matt. 6: 19-32); and, so, makes Christianity possible.

Dr. D. D. Whedon rightly comments on Matt. 5: 21: "Our Savior is not setting Himself up as an opponent, though a superior of Moses. He is only disburdening Moses of the longstanding misinterpretations, and bringing out the law in its own purity."

Christ elevates the law of Moses to its rank of original purity in order that His disciples may, from its high plain of righteousness, behold and enter the Kingdom of God, which He is now introducing as the fulfillment of the law of Moses (Matt. 5: 17).

As Jews, the disciples of Christ had been humiliated under Roman subjugation. Moral corruption in Roman rule made their condition still more afflicting. Every Jew prayed and longed for deliverance. Through centuries of social and civil training, church and state were always one. Deliverance apart from political independence was completely at variance with Jewish thought. Hence they gave the ministry of Christ a political interpretation. They constantly thought of Christ's Kingdom as organized and officered after the manner of the times (Matt. 20: 21).

Against all these notions of fallen Judaism, the Sermon on the Mount stands in sharp contrast. Of

all their expectations of a politico-military rule, this sermon is a complete cut-off.

Instead of its being a political conquest by force of arms, like David's rule; it is greater. It is a spiritual conquest by force of faith (Heb. 11: 1-40), with the conquest of the world thrown in (Matt. 5: 5; 6: 32, 33; Rom. 4: 13). "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8: 32).

The Sermon on the Mount is transitional. It makes easy the passing from the Mosaic law to the Christian Gospel. Its proper rank is seen more clearly in contrast with the discourse of Christ at the close of His ministry, as recorded in John, chapters 14-17. This looks wholly to the future, and is intensely Pentecostal. The Sermon on the Mount looks mostly to the past, and is chiefly Mosaic.

The Rev. Mr. Bernard, rector of Walcot, in the Bampton Lectures wisely says of these two discourses: "The first discourse is the voice of the minister of the circumcision, clearing and confirming the divine teaching given to the fathers. Blessings, laws, and promises are alike founded on the Old Testament language, which the speaker at the same time adopts and interprets. He keeps in a line with the past while he makes a clear step in advance. He gives not so much a new code, as a new edition of the old one. The word of authority, 'I say unto you,' is directed not to destroy, but to fulfill. It is the authority of the original Lawgiver clearing up His own intentions and disallowing the perversions of men" ("Progress of Doctrine in the New Testament," p. 91).

In the matter of spiritual contents and of spiritual scope in God, the Christian dispensation far excels the Mosaic (2 Cor. 3: 7-18). This is clear. But in

the fact of removing sin, both outward and inward, they are equal. The contrast of the two is not that Judaism allows or overlooks sin, and Christianity does not; but that both being destructive of sin, Christianity far excels Judaism in the revelation of God in the purified believer.

As to purity and loyalty to God, Judaism and Christianity occupy common ground. A few references will make this plain.

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul" (Deut. 10: 12).

"Love ye therefore the stranger: for ye were strangers in the land of Egypt" (Deut. 10: 19).
"Thou shalt love thy neighbour as thyself: I am the Lord" (Levit. 19: 18).

In application, this law is universal: "Ye shall have one manner of law, as well for the stranger, as for one of your own country: for I am the Lord your God" (Levit. 24: 22; Ex. 12: 49; Numb. 15: 16, 29).

That the Mosaic dispensation required the complete removal of all sin on the one hand, and the exercise of pure love to God and man on the other hand, must be clear to every candid, close student of the Old Testament.

Christ most clearly affirms the fact. See it: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22: 37-40).

Notwithstanding this declaration of Christ, that "on these two commandments hang all the law and

the prophets"; that is, all the Mosaic dispensation: yet men persist in teaching that the Gospel—that is, the Christian dispensation—alone hangs on these two commandments. They falsely teach that the Mosaic dispensation did not rise to this high moral plain; when, in fact, that dispensation was founded, as Christ declares, upon these two commandments.

It was through the ceremonial law that these two commandments—the moral law—had connection with the atonement, and application to the individual believer. Dr. P. Fairbairn rightly says: "Every act of lustration, every ordinance of service at the temple or away from it, had couched under it a spiritual meaning" ("Revelation of Law in Scripture," p. 193).

A further discussion of the Sermon on the Mount will be found in the next chapter.

CHAPTER XVIII.

CHRIST AND MOSES.

Vast moral altitude has always been accorded to Mt. Sinai. Throughout the march of twenty-five centuries nothing of this kind had been known. And fifteen centuries of added history gives to moral character no higher elevation. Sinai stands alone. In spiritual altitude Sinai far overtops every moral summit for four thousand years.

From the view-point of Sinai, gazing forward through the slow centuries, one beholds at a great distance another mountain of lofty summit. It is the Mount of Beatitudes. Near approach gives it the altitude of Sinai. Is it higher? Complete answer to this question is the aim of this chapter.

The Mount of Beatitudes has basal connection with Mount Sinai. Both rise out of the same bedrock. The Sermon on the Mount and the Decalogue are of a piece. Christ and Moses interlock.

In the estimation of some, the Sermon on the Mount far outranks the Decalogue. The sin-exposing words of Moses, in their estimation, fade into generalities before the heart-burning periods of Christ.

The Sermon on the Mount exposes one's utter self-helplessness by the height of its moral requirements. The words of a friend illustrate this: "Who lives up to this standard? I know the members of this church; and the very best of us do not live up to Christ's standard. We do the best we can do: that is all we can do."

This effort at doing good works in order to righteousness utterly breaks down under the light of

Christ's Sermon on the Mount. Just so it does in the flaming radiance of Moses' statutes on Mount Sinai. Blinded by tradition one becomes insensible to the influence of both. The case of the lawyer is in point. He admitted the Mosaic law of love to one's neighbor, but captiously inquired, "Who is my neighbor?" (Luke 10: 29). He was under tradition.

This same danger now exists. We are prone to read our traditions into the sacred text, and then interpret that text as the word of God only. The result of this practice is always the same. The mind of the Spirit is supplanted by human tradition.

On the footing of modern tradition, the Christian dispensation is accepted as affording us the experience of pardon and regeneration, and in exceptional cases the experience of a pure heart,—a heart free from indwelling sin. By consequence, the Mosaic dispensation is deemed one of outward ceremonies merely.

Conservators of modern tradition exclaim: "Judaism conferred no personal experience of salvation from sin, else what is gained by Christianity?" "Of course the Mosaic dispensation did not exalt believers to complete purity of heart, else Pentecost is rendered void!!" This traditional practice of degrading Moses in order to exalt Christ, is fatal. It destroys both Judaism and Christianity. Scriptural Christianity will never be found by degrading Scriptural Judaism.

A careful reading of the Sermon on the Mount in connection with the "law and the prophets," will bring out both into clear light and show them to be equivalents:

THE SERMON:

I.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

THE LAW AND PROPHETS:

I.

"The Lord is nigh unto them that are of a broken heart; and saveth such as are of a contrite spirit" (Psa. 34: 18. Isa. 66: 2; Ps. 51: 17).

2.
"Blessed are they that mourn:
for they shall be comforted."

3.
"Blessed are the meek: for they
shall inherit the earth."

4.
"Blessed are they which do
hunger and thirst after righteousness:
for they shall be filled."

5.
"Blessed are the merciful: for
they shall obtain mercy."

6.
"Blessed are the pure in heart:
for they shall see God."

2.
"Thou hast turned for me my
mourning into dancing: thou hast
put off my sackcloth, and girded
me with gladness" (Psa. 30: 11.
Isa. 61: 2, 3).

3.
"But the meek shall inherit
the earth; and shall delight them-
selves in the abundance of peace"
(Ps. 37: 11. Ps. 147: 6).

4.
"Hearken to me, ye that fol-
low after righteousness, ye that
seek the Lord. . . . For the Lord
shall comfort Zion: he will com-
fort all her waste places; and he
will make her wilderness like
Eden, and her desert like the gar-
den of the Lord; joy and gladness
shall be found therein, thanks-
giving, and the voice of melody"
(Isa. 51: 1, 3).

5.
"Blessed is he that considereth
the poor: the Lord will deliver
him in time of trouble" (Psa. 41:
1. 2 Sam. 22: 6).

6.
"Who shall ascend into the
hill of the Lord? or who shall
stand in his holy place? He that
hath clean hands, and a pure
heart" (Ps. 24: 3, 4).

There! Now surely we have struck a note above the gamut of Moses. Let us see. "I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy" (Levit. 11: 44. Deut. 6: 5; 30: 6; Psa. 51: 10).

Here is Scriptural Judaism. These texts give the fact, the obligation, the provision, and the prayer as to a pure heart.

Biblical scholars agree that the significance of circumcision is spiritual purity. Circumcision of heart is, therefore, purity of heart. Relieved of its Jewish

costume, Deut. 30: 6 would read: "The Lord thy God will purify thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Likewise, all the beatitudes declared by Christ Jesus had been realized by true believers under Moses.

Further considerations:

1. Notice the law against murder. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment [death by the sword]: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment," etc. (vv. 21, 22).

The Pharisees read the prohibition with so great emphasis on the external act, "kill," that they lost sight of the inward state of anger which prompted the act to kill.

Jesus restores the law of Moses to its original purity and force, fixing the crime on the inward disposition and intent as well as on the outward act. The "I say unto you" of Christ is set, not against Moses, but against the tradition-loving Rabbi.

2. Note the law of social purity. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you that whosoever looketh . . . to lust . . . hath committed adultery already" (vv. 27, 28).

Those defenders of Rabbinical tradition, demoralized by centuries of Pagan licentiousness, placed all the stress on the word "commit" as an act, and, so, condoned if not justified the inward lust, as indeed some do now.

Christ restores the Mosaic law to its original purity and power, condemning the inward lustful desire as well as the outward lustful act.

The law of love received a similar adjustment.

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect" (vv. 43-48).

Now, then! Is not this standard of perfect love far above the plain of Mosaic law?

Let us see. Does the law of Moses permit—not to say enjoin—hatred to one's enemy?

Does it not present God as the model for human character and conduct? The record will show:

"If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God" (Levit. 19: 33, 34).

How sharply this opposes their Rabbinical tradition in force at the time of Christ!

According to their traditions all strangers were "dogs," an "abomination unto the Lord" (Deut. 23: 18), and were bitterly hated as enemies. In the mind of the tradition-loving Jew all strangers were "dogs." The term "stranger" seems to have gone entirely out of use. "Dog" and "enemy" stood for stranger.

Our Lord's rebuke, "Love your enemies," means to those sons of tradition, "Love the stranger as thyself." It restored the law of Moses to its original spirituality and purity. When Christ required all, including supreme love to God and equal love to our

neighbor (Matt. 22: 37-40), He simply rescued the law of Moses from the burden of Rabbinical traditions (Lev. 19: 18, 34). When He requires blessing and sunshine of soul upon our enemies, he simply restores the spirituality of the Mosaic dispensation: "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee" (Prov. 25: 21, 22).

In commanding his disciples to be thus, in love, "perfect as your Father in heaven is perfect," Jesus imposes no new obligation. He simply clears their sky of the dense fog of human tradition, and exalts them to the moral plain of the Mosaic dispensation.

Still further: "Speak unto all the congregation of Israel, and say unto them, Ye shall be holy: for I the Lord your God am holy" (Lev. 19: 2). "Thou shalt be perfect with the Lord thy God" (Deut. 18: 13, also Gen. 17: 1; Lev. 11: 44; Isa. 6: 7).

The perfection enjoined is that of love. As God sends blessings upon His enemies, those who disobey and abuse Him, so every Jew and disciple of Jesus is obligated to bless his enemies (Matt. 5: 44, 45; Prov. 25: 21, 22). This is God's law in all dispensations.

The Divine Sovereignty of Jesus exercised in the Sermon on the Mount is foretold and authorized through Moses. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken" (Deut. 18: 15).

Christ and Moses closely correspond. The two parts of a hinge do not more so. A true disciple of Moses is exactly fitted to accept Christ.

To take a people covered with "gross darkness," made still darker by Jewish traditions, and to clarify their minds and to cleanse their hearts, and exalt them to the fellowship and fullness of God, is the task

of Jesus. In this task, the Sermon on the Mount marks a given stage of progress. Respecting Rabbinical traditions and heathen secularism, it is a complete cut-off. It cuts all shore lines of selfishness, and heads the believer for Pentecost.

CHAPTER XIX.

THE ATONEMENT.

The self-revelation of Christ presents here a still higher stage. .

During the preceding ten months He had been showing forth by parable and by miracle more fully His own character and that of His coming Kingdom.

He now brings His disciples face to face with Himself as a Divine sacrifice for sin (Jno. 6: 1-71).

This took place in the synagogue at Capernaum about two and a half years after Christ had begun His ministry (Jno. 6: 59).

His disciples had now been under His immediate training more than two years.

About one year before this, in the temple at Jerusalem, while celebrating the Passover, Christ declared Himself one with the Father in consciousness, prerogative and will (Jno. 5: 17-19).

For this "making himself equal with God," "the Jews sought the more to kill him" (Jno. 5: 18). His own disciples, however, believed in Him and continued to follow Him.

Christ now would exalt His disciples to the plain of apprehending His vicarious death for them and for all mankind. With the miracle of creating bread for the five thousand at the sea of Galilee and of sending manna for the millions on the wilderness desert for forty years (Jno. 6: 26-31), Christ aims to lift them to the spiritual plain of the Atonement—spiritual life by faith in Himself dying for them. He spake as follows: "Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my

Father giveth you the true bread from heaven. . . For the bread of God is he which cometh down from heaven, and giveth life unto the world. . . I am the bread of life. I am the bread which came down from heaven. . . Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I shall give is my flesh, which I will give for the life of the world. . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (Jno. 6: 32-53).

The spiritually imperceptive multitude fail to apprehend His meaning. They inquire, "How can this man give us his flesh to eat?" "This man!" Not seeing His Divinity, they do not yet see His mission.

With the solemnity of an oath Jesus affirms: "Verily, verily, [Amen, Amen,—Gr.] I say unto you, whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so [*kathōs*,—equally so] he that eateth me, even he shall live by me" (Jno. 6: 53-57).

Thus Christ stated this great central truth of the Gospel over and over with variations, in order that His disciples might accept it; but they did not apprehend. On the contrary, "Many of his disciples said, This is a hard saying; who can hear [accept] it?"

Seeing them falter and murmur and side with the Pharisees, Christ makes one more attempt at disclos-

ing to them His vicarious death for them: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (Jno. 6: 63).

All explanation failed with the multitude. To them, blinded by sin, the odium of being disciples of Christ now became insupportable. "From that time many of his disciples went back, and walked no more with him" (Jno. 6: 66).

So with many disciples of Jesus now; increased revelation of Christ offends them, and they turn back to the world to which they had not been crucified. They are "stony ground" hearers. "When affliction or persecution ariseth for the word's sake, immediately they are offended" (Mark 4: 17).

As the multitude melted away under offense at the truth, Jesus turned to "the Twelve," saying, "Will ye also go away?"

All human props are now removed by the murmuring, receding multitude. If some remain with Christ it is for what they see Him to be. Truly so. Their spiritual faculty is quickened to apprehend Christ as revealed to them: "Thou hast the words of eternal life. And we believe and are sure that thou art the Christ, the Son of the living God" (Jno. 6: 68, 69).

Concerning the philosophy of the Atonement, Christ says nothing. He would have men experience the truth in order to know it. He would have them become Christians first; theologians, afterwards. A right theology is possible only in the clear light of a right personal experience.

Sacrificing that which is good and our own right, for the salvation of others, is a prominent feature of the true Christian. Here begins the real service in the godly life. All else,—regeneration and sanctification,—is preparatory thereto. This was made plain

in Chapter VII., where the burnt offering, ascending from the altar, symbolized holy service to God for others.

Christ revealing Himself to the disciples as a holy sacrifice for the salvation of men, brings before them this high quality of character in Himself. At the same time it perfects Him as the pattern for them. "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2: 21). What was necessary to perfect His human nature is necessary to perfect that of His followers.

SOURCE OF THE ATONEMENT.

According to the foregoing scriptures in this chapter, and many others, the Atonement originates with the Father. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3: 16). "Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3: 24-26).

It is to Christ, in this plain of truth and experience in the realm of God's government, that the disciples are to be introduced. On their appropriating faith depends the revelation of Himself to them.

The Atonement originating with the Father manifests itself in the gift of the Son (Jno. 3: 16), and, through Him, in the gift of the Holy Spirit (Jno. 14: 16; Gal. 3: 14). Therefore, all that Christ suffered did not cause or increase the Father's love for fallen, helpless humanity. The notion that Christ's agony

in Gethsemane and on Calvary created for man a tenderness in the heart of the Father, comes of tradition and ignorance of the Scriptures (Jno. 3: 16; Rom. 3: 24, 25). Instead of Christ moving the Father to save men from sin, He is Himself the Father's movement thereto: "God was in Christ reconciling the world unto himself" (2 Cor. 5: 19).

AIM OF THE ATONEMENT.

1. The Atonement secures Divine favor by satisfying the claims of Divine justice. Justice in the Divine government being satisfied, the Law of God continues in full force.

The Atonement is a declaration of God's "righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time [to declare at the present] his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3: 25).

On the plan of the Atonement, the remission of sins for the believer in Jesus is an act of justice as well as of mercy. On any other plan, remission of sins would be simply an act of pity and indulgence, at the expense of Divine righteousness. Such violation of Divine righteousness would forfeit rightful claim to further obedience.

2. As God's nature can not change in accommodation to fallen man, human nature must be changed, restoring man to God's holy nature and unchangeable law.

This is brought about by the Son of God,—Divine Logos, or Word,—taking fallen human nature without sin (Jno. 1: 14; Rom. 8: 3); offering it a sacrifice to Divine justice (1 Jno. 2: 2; Heb. 2: 9; 9: 14, 15, 22) for the salvation of mankind from sin's power, pollution and penalty; and exalting this redeemed human nature (Eph. 1: 4, 5; Jno. 7: 51) to its pre-

destined oneness with God (Eph. 1: 17-21; Jno. 17: 17-23).

In this way the two objects of punishment are met. These objects are the vindication of governmental justice and the prevention of further transgression. On this ground God can be just in justifying the believer in Jesus (Rom. 3: 26).

NATURE OF THE ATONEMENT.

The Scriptures do not teach that Christ became guilty of the sins of the world and suffered their penalty of endless punishment. In this case no sinner could suffer punishment for his sins; for they had been punished already in Christ.

The Scriptures do not teach that we obeyed in Christ the moral law, or that Christ's obedience was accepted by the Father in place of our actual obedience, thus discharging our obligation to obey. On this fiction rests the erroneous notion that sinning after being forgiven can not forfeit one's standing of justification. Whereas the Scriptures declare such sinners lost and in a worse condition than before (Ezek. 3: 20; 33: 12, 13; Heb. 6: 4-6; 2 Pet. 2: 20-22).

But the Scriptures do teach that Christ is the "Author of eternal salvation unto all them that obey him" (Heb. 5: 9); that He "condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8: 3, 4); and that He will be "revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. 1: 7, 8).

Neither Christ's faultless life nor His vicarious death, nor both combined, can cancel our obligation to the moral law of God. "Do we then make void

the law through faith? God forbid: yea, we establish the law" (Rom. 3: 31).

Christ saves us, not by His infinite power, not by His doctrines, not by His example, not by His moral influence, not by His obeying the moral law in our stead, nor by supplementing our imperfect obedience of moral law by His perfect obedience of it,—by none of these nor all combined. But He does save us by His death satisfying the governmental justice of God (Rom. 3: 25, 26) and so putting an end to sin by the sacrifice of Himself (Heb. 9: 26; 10: 19-23), securing the regenerating and sanctifying agency and the empowering presence of the Holy Spirit (Jno. 16: 7-14; Gal. 3: 14).

"Go and sin no more" conditions forgiveness with God and with man. On any other ground, forgiveness is license to transgress; and that is downright immorality.

CHAPTER XX.

THE TRANSFIGURATION.

A complete eclipse of all former revelations of God in man!

The face of Moses shone with the glory of God as he came down from Sinai. This was Divine glory reflected. But Transfiguration was God within radiating.

The Transfiguration seems to obliterate the boundary line between the natural and the supernatural. The supernatural becomes natural.

In fact, the line dividing the natural from the supernatural is not very distinctly drawn. It is not very definitely located. The lower line of the supernatural ascends as we rise in moral excellence, just as the line of the horizon recedes as we advance toward it.

The natural is God's usual way of doing; the supernatural, His unusual way. The realm of the natural enlarges into the supernatural as we become more and more spiritualized.

The human nature of Christ had been assimilating the character of God ever since the acceptance of the Holy Spirit at His baptism. In the Transfiguration it seems to have become one with God in glory-radiance. "His face did shine as the sun, and his raiment was white as the light" (Matt. 17: 2).

The humanity of Christ had become so spiritualized that His indwelling Divinity gleamed forth glorifying the body and its vestments with dazzling effulgence.

THE PREPARATION.

For every advanced revelation of God through Christ there must be adequate preparation. This is true on His part in order to impart, and on our part in order to receive.

Accordingly Jesus takes the three susceptible, characterized apostles, Peter, the "Rock," John and James, the "Sons of Thunder," and "bringeth them up into a high mountain apart by themselves" (Mark 9: 2) "to pray" (Luke 9: 28).

Ascending the high mountain typifies spiritual ascent. Here Christ prays till the late watches of the night when the disciples were "heavy with sleep" (Luke 9: 32). "But when they were fully awake, they saw his glory and the two men that stood with him." These men were Moses and Elijah "who appeared with him in glory and spake of his decease [departure,—margin] which he was about to accomplish" (Luke 9: 31, R. V.).

THE VISION.

In Moses and Elijah these disciples now see the law and the prophets unveiled of Rabbinical tradition.

Seeing Moses and Elijah "in glory," they get a view of humanity as it is after death; and seeing Jesus transfigured, they get a view of human nature as it can be in this life.

In the case of Jesus, the glorified ones come to this world and speak with Him. In Paul's case, he went to the glorified ones in "the third heaven," and had communications in "unspeakable words" (2 Cor. 12: 2, 4).

Transported in the blissful radiance of Christ's glorified consciousness, Peter exclaims: "It is good for us to be here: and let us make three tabernacles;

one for thee, and one for Moses, and one for Elias: not knowing what he said" (Luke 9: 33),—not seeing the incompatibility of physical tents for spiritual guests. So, now, some would convey spiritual grace by means of physical ordinance.

Yet Peter's wish at heart was granted. "While he yet spake, behold, a bright cloud overshadowed them" (Matt. 17: 5), enclosing them within a heavenly tabernacle, to hear the Father's "voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17: 5).

Overpowered by the Divine majesty in the cloud [Shekinah] and in the voice, the disciples fell to the ground. To give them sustaining and apprehending spirituality in this glory, "Jesus came and touched them, and said, Arise, and be not afraid" (Matt. 17: 7). Likewise Daniel (8: 17) and John fell before Christ (Rev. 1: 17).

Similar physical manifestations under the powerful revelations of Divine glory occurred under the ministry of John Wesley and his coadjutors and successors, under President Edwards, and under President Finney and others. The Divine glory that shone in them might suggest the Transfiguration.

INFERENCE.

1. The Transfiguration of Christ illustrates the unappropriated power of prayer.

The Transfiguration took place "as he was praying" (Luke 9: 29). It was while praying in the temple that Paul saw and heard the glorified Christ (Acts 22: 14-17). Paul testifies again that while in the act of prayer, "we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed [Gr., transfigured] into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. 3: 18, R. V.).

2. The Transfiguration establishes a most important, and at this time surprising, fact,—the wonderful capacity of human nature at present to receive and to reveal God.

In the revelation of God for the transmutation of character, death as a dividing line is ignored. The glory in heaven and the transfiguring glory on earth are both of a piece. What we know and what we do not know constitute one common whole.

Divine glory—"Solar Light"—is established, by personal experience, as a scientific fact. It may be likened unto a spiritual shaft pointing heavenward. With hands in its "lower flutings," as Joseph Cook declares, "we know, with scientific accuracy, by the argument of approach, and by the whole scheme of analogical reasoning, that if the Solar Light [conscious Divine glory] were carried up to its capacity, it might, at its summit, have the Transfiguration" ("Physical Tangibility of Moral Law," Lecture, 1887).

3. The Transfiguration proves the fact of the complete supremacy of the spirit over the body.

The notion that the body is an essential trammel to the spirit, originates with Paganism. It is contrary to both science and Scripture.

Dr. F. Delitzsch wisely declares: "Matter with its powers is really incapable of carrying its action over into the region of the spirit. . . Briefly, matter has no power over the spirit, except so far as the spirit itself makes it to have; for it is the power over matter" ("Biblical Psychology," p. 261).

Sin has made man unnatural both spiritually and physically. It is very properly styled *anomia*,—unlawfulness, outlawry (1 Jno. 3: 4). Having become by sin unnatural, spiritually imperceptive, carnal, and sinful-minded, man is slow to return to the state of purity and Divine union whence he fell by sinning.

To man born in sin and full of sin, everything takes on a sinful aspect; and his interpretation of the Scriptures has a sinful bias. After nineteen centuries of Christian history, religious thought and experience may be termed still fragmentary. Justly Dr. Benjamin St. James Fry editorially declared: "As yet we imperfectly know what Christ can do for men" ("Central Christian Advocate," 1889).

It is only through such wonderful revelations of God in man, as the Transfiguration, that we can ever gain the Scriptural idea of human redemption.

How near we may approximate the Transfiguration of Christ depends upon our approximate needs and aptitude.

After illustrating in Christ the use of the term, the Holy Spirit chooses the verb "transfigure" to designate spiritual change after sin has been completely cleansed from the human spirit. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed [transfigured, Gr.] by the renewing of your mind," etc. (Rom. 12: 1).

Again: "But we all, with open [unveiled] face beholding as in a glass the glory of the Lord, are changed [transfigured, Gr.] into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3: 18).

Nowhere else in the Scriptures is this term used. The miraculous change wrought in the body of Christ gives the word "transfigure" a very exalted meaning. The meaning of the word in the two instances quoted must be analogous. The light of a spiritual day yet to dawn will give its true interpretation.

CHAPTER XXI.

CLOSING EVENTS.

Our Lord's God-revealing ministry rapidly approaches its end. Only about seven months yet remain. New characteristics now appear in His life and character:

1. A broader ministry.

A few months before, He had sent forth the twelve Apostles to proclaim the Kingdom of God just at hand. He had sent them forth under special restrictions: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matt. 10: 5). Their mission was only "to the lost sheep of the house of Israel" (Matt. 10: 6). Accordingly their number was twelve, indicating the twelve tribes of Israel.

Now He sends forth seventy missionaries without any restrictions whatever. Seventy is the ritual number indicating the nations of the earth [Whedon, Ellicott]. This commission is, therefore, the offer of the coming "Kingdom of God" to all the world. Like the Twelve, they healed the sick, cast out devils, and proclaimed, "The kingdom of God is come nigh unto you" (Luke 10: 9). They went forth "two and two." The thirty-five couples going in thirty-five directions soon filled the land with news of the coming Kingdom of God.

Here Christ is the model for Christians. Here moral character is exalted to a higher plain. The Christian on being exalted into the love-union of the Father and the Son, as illustrated in the Transfiguration, sends forth that love-radiance to all moral

intelligences. All limitations of race and social condition are overflowed, and everybody everywhere wooed into blissful union of uncreated holy love.

The Divine love implies casting out Satan (Luke 10: 17) and the incoming of God. And this incoming of God exhibits the antagonism of Divine holiness against sin. God's love of holiness and hatred of sin are equal. These two equal hemispheres constitute the true Christian (Rom. 12: 9).

2. Retribution.

This new element in Christ's character now first appears. Hitherto patient entreaty with miracles of mercy characterized His life and teaching. But now, after two years of patient love rejected and despised, the judicial and wrath element of our Lord's character appears.

Taking His final departure from Capernaum and ascending the plain southward toward the Mount Tabor divide, He turns about, before passing over quite out of sight of the Sea of Galilee, and takes a last look at the impenitent "cities wherein most of his mighty works were done" (Matt. 11: 20).

Wounded, rejected redeeming love cries out: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven [having been the home of heaven's King], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto thee, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11: 21-24).

Here Divine wrath impends. Some have entirely overlooked this phase of Christ's character. They have assumed that the whole term of Christ's ministry to the impenitent was, to the end, one of unceasing forbearance and loving persuasion.

This one-sided view of Christ's character has produced a one-sided teaching and a lopsided religion, bringing greatest harm to Christianity.

The scope and force of the Divine wrath in Christ is manifest in His contrasting that age with the Patriarchal times. He declares a lighter punishment in the day of judgment upon Tyre and Sidon than for Chorazin and Bethsaida (Matt. 11: 22). He declares greater guilt and punishment upon Capernaum than upon Sodom; although Sodom is "set forth for an example, suffering the vengeance of eternal fire" (Jude 7). If the wrath of the Father is the "vengeance of eternal fire," what is this wrath when intensified by the infinitudes of the crucified Christ in the light of the Holy Ghost, called the "Wrath of the Lamb!" (Rev. 6: 16.)

Can any one apprehend this? The Book of Inspiration puts the fact into the endless perspective of the ever-opening question: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10: 29.)

This essential antagonism of Divine holiness against sin had been increasing during four thousand years. Will it continue to increase as in man the holiness of God shall become more intense? Adherence to right and abhorrence to wong are always equal. When purity abates, impurity is present. As believers ever approximate the character of God their antagonism to sin increases. Prophecy declares

this increase until "fire from God out of heaven destroys" all sinful agencies from the earth (Rev. 20: 9). This fire and conquest are first subjective, then objective.

In the earlier stages it is manifest that, as holiness increases, rebuke of sin increases (Titus 2: 14, 15). And as holiness departs, rebuke of sin disappears (Matt. 7: 3-5).

The foregoing principle is illustrated in the experience of the Rev. William Bramwell: "The glory I experienced was beyond all I can now relate. I was filled with mercy. I could have shouted 'Mercy' continually. Yet I never had so clear a view of the torments of the damned. It was shown me most clearly that the terrors of the law of the Lord are not attended to in our preaching so much as is necessary: and you may depend on it, this is one cause of our leanness" ("Memoir of Bramwell," p. 279).

Proved, intense virtue is a standing rebuke to vice. And holiness is a constant rebuke to sin.

The true follower of Christ is at once an incarnation of the Divine love for holiness and of the Divine wrath against sin. The more complete the Christian life, the stronger these marks of the Divine character.

CHAPTER XXII.

PASSION WEEK.

Still deeper revelations of God appear. About ten days before the Passover Feast at Jerusalem, Christ ends His Perean seclusion from the fury of the Jerusalem hierarchy. He goes to Jerusalem by way of Jericho. On His journey He foretells again His tragic end. His betrayal, death, and resurrection are distinctly set forth (Matt. 20: 17-19; Mark 10: 32-34). Still the Twelve do not understand the mystery. It lies beyond the vision of their blindfolded eyes (Luke 18: 34).

John and James with their mother now plan a scheme for self-promotion: "Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory" (Mark 10: 37)—"kingdom" (Matt. 20: 21).

Nothing unnatural. With Peter, they had been favored above the other apostles, with a view of the Transfiguration. It seemed but reasonable for them to infer that in the coming glory of His Kingdom, they might occupy places of superior honor. This fact shows how one, after having transforming experiences, may err by walking in the light of such experiences instead of God's Word as Christ did (Jno. 12: 49).

The spirit of selfishness that led John and James to ask preferment incited the other Ten to "indignation" (Matt. 20: 24). But Jesus rebuked their misguided ambition by showing them that the highest exhibition of noble character is to serve others in self-sacrifice, like the "Son of man" (Mark 10: 38-45).

CHRIST'S ROYALTY.

Christ now for the first time publicly accepts honors of royalty. Before this He always walked. He explicitly refused all king's honors. He had become the servant of all.

But now all is changed. He is King; and all are now His subjects. As King He approaches Jerusalem, riding in the royal manner of David and of Solomon (1 Kings 1: 38).

The multitude cast garments and the branches of the palm trees for pavement, and cried: "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matt. 21: 9). This transaction verified the prophecy given five hundred years before: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, the King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9: 9).

This intense excitement of the multitude awakened envy in the Pharisees, who cried out: "Master, rebuke thy disciples." Jesus replied: "I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19: 39, 40).

Coming over Mt. Olivet, "He saw the city and wept over it" while as Divine Judge He declared its doom: "Thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19: 43, 44, R. V.).

So He entered into Jerusalem; and "all the city was stirred" (Matt. 21: 10, R. V.) while the Phari-

sees said among themselves, "Lo, the world is gone after him" (Jno. 12: 19, R. V.).

Entering the temple, "Christ looked round upon all things" and "went out unto Bethany with the twelve" (Mark 11: 11). So ended the triumphal Sunday of Jesus.

MONDAY.

On entering the temple Monday morning, Jesus, as at the beginning of His ministry, "began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; and he would not suffer that any man should carry a vessel through the temple," declaring, "Is it not written, My house shall be called a house of prayer for all nations? but ye have made it a den of robbers" (Mark 11: 15-17, R. V.).

At the beginning of Christ's ministry, He had likewise cleansed the temple from the same defilements, saying, they have turned God's house into a "house of merchandise" (Jno. 2: 14-16). Early reproof had been followed later by sharp rebuke; because the desecraters had developed from carnal speculators into persistent robbers.

Such is the outcome of the modern practice of carnal church entertainments, festivals, fairs, frolics, theatricals, etc., etc. This speculating spirit of churches, to gain funds for church support and for benevolences, destroys Christian love and benevolence. It fosters selfishness and carnality which withholds God's tenth,—“all the tithe of the land . . is the Lord's” (Lev. 27: 30; Matt. 23: 23), declaring that without these mercenary and carnal practices support for the church and its benevolences can not be obtained, and by so doing robs at once God (Malachi 3: 8), His ministers (Luke 10: 7, 8; 1 Cor. 9:

11-14), His poor (Prov. 19: 17; Luke 6: 38), and the non-Christian nations (Matt. 28: 19; Eph. 3: 6). That "Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the Gospel" (Eph. 3: 6), gives them equal right with Christians. And to deprive an heir of his rightful inheritance is fraud under heavy penalty.

Now as in Christ's time, ecclesiastical covetousness fostered runs to robbery.

As Christ drove these ecclesiastical "robbers" out of the temple, "the blind and the lame came to him in the temple; and he healed them" (Matt. 21: 14). So now, where the church is rescued from the control of carnal, religious "robbers," and consecrated to Christ's presence, salvation comes to the inquiring people. Christ overmatching the wickedness of the excluded temple [church] desecraters with such wonderful exhibitions of saving grace to the needy incoming multitude, filled the temple with such a Divine influence that set the children aglow, shouting: "Hosanna to the son of David!" (Matt. 21: 15).

Our Lord's conduct and spiritual conquest in the face of desecrating gainsayers, pictures the true Christian for all ages. Divine sovereignty clothes one with Divine authority.

TUESDAY.

Wonderful day! It was crowded with about twenty-five distinct events and parables. It was the last day of Christ's public ministry.

First among the events of this notable day was the cursing of the fig tree, symbolizing God's curse upon the Jews.

Before breakfast, Christ had left Bethany for Jerusalem. On the way being hungry and "seeing a fig tree afar off having leaves" (Mark 11: 13), thereby indicating the presence of figs [for the figs appear

before the leaves], He went to supply His hunger, but "found nothing but leaves," and He cursed the tree, drying it "up from the roots" (Mark 11: 20).

Hereby Jesus typified the faithless, fruitless condition of the Jews and their end. Hereby He also tells the range of Christian possibilities: "If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21: 21, 22, R. V.).

The seven woes pronounced upon the hypocritical hierarchy culminates in His lamentation over Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. 23: 13-38).

In this connecting of curse and lamentation is clearly seen the law of holiness that in ratio as man becomes spiritual like God, he abhors and repels sin and pities and entreats the sinner.

FOREBODING.

On Tuesday the first thunder-burst of Friday's wrath-tempest falls upon Jesus.

"The hour is come, that the Son of man should be glorified. . . . Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name. Then came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again [further]" (Jno. 12: 23, 27, 28, R. V.).

Three very important points are to be noted:

1. Our Lord's soul-trouble. His super-spiritualized sensibilities quivered under the terrible shock from the first consciousness of God's wrath against sin. He is amazed. For the moment He hesitates; then inquires, "Now is my soul troubled; and what shall I say?"

2. It is referred to the Father. Jesus always defers to the Father's will. Thus He differs from the first Adam, and so shows us the way of life (Jno. 12: 50). "Father, save me from this hour. But for this cause came I unto this hour." Human freedom is clearly manifest. Counter motives are weighed before the Father, and—

3. Decision is reached at once. Now His quivering soul bounds into exultation in the Father's will: "Father, glorify thy name." Instantly responds the Father's love: "I have both glorified it, and will glorify it again," rather *further*. There shall not be any cessation in the glorifying.

The "multitude" were sure that "it had thundered." But "others said, An angel hath spoken to him." But Jesus replied: "This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out" (Jno. 12: 30, 31, R. V.).

Here is an interesting stage in the developing of the truly Christian character. The developing of Christ is the developing of the Christian. First comes the severe testing. New experience beyond or counter to our plans calls forth still higher inquiry of the Divine will. Glad concurrence with the Divine will in providence, exalts the child of God into new relation with God; and overmatching manifestation of God is the result. All praise to the Triune God for this manifestation which "condemns the world" and casts out the "prince of this world"!

Christ followed with many teachings, giving the parable of the ten virgins, foretelling the fall of Jerusalem and the final judgment, and ends the day at supper with Simon, the leper, in Bethany (Matt. 6: 16).

Here it was that Mary, the sister of Lazarus, anointed Jesus. His disciples "had indignation" at this use of "very precious ointment" because they failed as yet to appreciate His high rank. Jesus rebuked them, and made the anointing an everlasting memorial (Matt. 26: 1-13).

Stung by the rebuke of Christ, Judas takes revenge and stipulates the betrayal of Jesus for "thirty pieces of silver"—about fifteen dollars, the price of a slave (Matt. 26: 14-16).

For two days now Judas seeks opportunity to decoy Jesus into the hands of His enemies (Luke 22: 6).

WEDNESDAY.

Christ's public ministry is ended. After the prodigious labors of Tuesday He takes Wednesday for rest at Bethany with Mary, Lazarus and Martha. He needs best condition of mind and of body for the oncoming ordeal.

CHAPTER XXIII.

THE PASCHAL SUPPER.

THURSDAY.

On Thursday afternoon between the hours of three and six, the Mosaic paschal lamb was killed. Accordingly the Passover supper was prepared for Jesus and His disciples in an upper room of a friend's house in Jerusalem.

At evening Jesus "cometh with the twelve" (Mark 14: 17). And as they are reclining at the table, the question of personal preferment among them is sprung. There is strife for the place of honor (Luke 22: 24).

Christ rebukes this worldly spirit of conformity to Pagan custom. At dinner among Pagans, the guests are placed at table according to social and political rank. Christ abolishes personal distinctions of this kind and gives each one a throne in His spiritual kingdom (Luke 22: 24-30).

Supper being in progress, Christ proceeds to abolish every trace of worldly spirit. He rises with water and towel to wash their feet, even Judas included (Jno. 13: 1-17).

JUDAS DISMISSED.

This traitor would go through to the end with his hypocrisy. But Jesus gives events a different turn by exposing him. With marvelous tenderness and consideration for personal feelings in others, Christ says: "The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed!" (Matt. 26: 24, R. V.; Mark

14: 21). Under this general statement Judas remains unmoved.

Jesus is "troubled in spirit" and declares specifically, "Verily, verily, I say unto you, that one of you shall betray me" (Jno. 13: 21). Still Judas hides his treacherous design until finally Jesus exposes him personally by "giving him the sop." "He then having received the sop went immediately out: and it was night" (Jno. 13: 30).

FAREWELL ADDRESS.

Judas having gone, Christ opens His farewell address to the Eleven with: "Now is the Son of man glorified, and God is glorified in him" (Jno. 13: 31).

THE NEW COMMANDMENT.

Christ exalts His disciples into a higher spiritual condition. The Law declared: "Thou shalt love thy neighbor as thyself" (Lev. 19: 18). The Gospel surpasses the Law of Moses. Christ is greater than Moses. "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another" (Jno. 13: 34, R. V.).

This "even as" [*kathōs*—Greek] implies identity of substance [A. Meyer and F. Godet] as well as equality in degree of comparison. Christians are to love one another with that sort of love and to the same degree as the love with which Christ loves them. This is true Christ-likeness. It is the standard for which church agencies are appointed (Eph. 4: 11-13). This is real Christianity.

Dr. Adam Clarke gives the import of this commandment: "How is it new? Our Lord answers this question, 'Even as I have loved you.' Now Christ more than fulfilled the Mosaic precept. He not only loved His neighbor as Himself, but He loved him more than Himself; for He laid down His life

for men. In this He calls upon the disciples to imitate Him; to be ready on all occasions to lay down their lives for each other. This was, strictly, a new commandment: no system of morality ever prescribed anything so pure and disinterested as this" ("Commentary on Jno.," 13: 34).

Elsewhere John sets forth this new commandment: "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 Jno. 3: 16, R. V.).

Likewise Paul imposes this new commandment: "Be ye therefore imitators of God, as beloved children; and walk in love, even as [*kathōs*, Gr.] Christ also loved you, and gave himself up for us, an offering and a sacrifice to God for an odour of a sweet smell" (Eph. 5: 1, R. V.).

Christians must be purified, spiritualized, and exalted to the plain of Christ's own love-consciousness in order, like Him, to go forth in loving self-sacrifice for others (Jno. 10: 14, 15; 14: 11).

Dr. Weiss rightly says: "It is a love new in its very nature." The spiritual F. Godet incisively notes: "Jesus wished to eradicate from the hearts of His disciples the last remnant of the old leaven of pride and Messianic ambition which still infected their faith. . . . Jesus wished to teach them that the condition for entering and advancing in a Kingdom like His own, is the reverse of what takes place on earth; to know how to humble one's self, to efface one's self; and the more each shall out-strip the other in this Divine art, the more will he become like Him at first in spirit and then in glory. 'Even as' [*kathōs*] indicates more than simple comparison like 'as' [*hōsper*] does; it designates a conformity. The love which unites believers among themselves is of the same nature as that which Jesus testifies to the believer (Jno. 10: 5, R. V.); each one, so to speak,

loves his brother with the love with which Jesus loves both him and his brother."

THE LORD'S SUPPER.

Instituting the sacrament commemorating Christ's vicarious death, marks a distinct stage in our Lord's self-revelation. It marks a distinct stage also in the experience of His Apostles. Mark His words while giving them the elements: "This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you" (Luke 22: 19, 20).

1. It was a direct spiritual communication of Himself as their Savior from sin. So Christ had taught them: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (Jno. 6: 56).

Otherwise it would be a faithless transaction of empty formalism, which under the circumstances is not conceivable. These sacramental symbols, in the light of Jno. 6: 35-63, are actually connected with the thing symbolized in the case of every appropriating receiver of them.

2. That this sacrament carries with it the spiritual grace of Christ to the believing receiver of it, is evidenced by the facts of personal experience.

The mother of John and Charles Wesley testifies: "While my son, Hall, was pronouncing these words in delivering the cup to me, 'The blood of our Lord Jesus Christ which was given for thee,' the words struck through my heart and I knew God for Christ's sake had forgiven me all my sins" (Daniel's "Hist. Methodism," p. 146).

Likewise Mr. W. S. Bristol received the grace of entire sanctification while taking the sacramental cup from my own hands. He testifies: "In offering me the elements, you said, 'Accept this, and accept the

cleansing just as freely. One is offered just as freely as the other.' This seemed so reasonable that my heart said, That is true, and I know it; and by God's help I will accept both by faith. And it was so easy then."

Our traditions have divorced the sacramental sign from the saving grace. Not so the Scriptures: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (I. Cor. 10: 16). Orthodox Christianity holds this view.

The Church of Scotland declares this sacrament is "to represent and exhibit Christ as spiritual nourishment to the soul, and to confirm our continuance and growth in Him."

The Reformed Churches declare: "Christ by the use of these signs is spiritually present,—present to their minds." "The cup of blessings which we bless, is it not the communion [participation,—margin, R. V.] of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (I. Cor. 10: 16).

The Church of England (28th Article) and the Methodist Episcopal Church (18th Article) declare: "The body of Christ is given, taken, and eaten in the Supper only after a heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper, is faith." Again: "The bread which we break is a partaking of the body of Christ: and likewise the cup of blessing is a partaking of the blood of Christ" ("Discipline M. E. C.," 1896, p. 24).

CHAPTER XXIV.

THE PASCHAL GRACE.

THURSDAY NIGHT.

What grace did the Apostles receive at the time of the Paschal Supper?

Knowing what grace they had before that event will aid in obtaining the right answer to this question: 1. They were justified (Mark 1: 4). 2. Their "names were written in heaven" (Luke 10: 20). This proves them to have been born again (Jno. 3: 3).

Our Lord's own testimony to their spiritual state settles the question:

1. His statement at supper concerning all of them except Judas Iscariot, "Ye are clean" (Jno. 13: 10).

2. His declaration after all had risen from the table: "Already ye are clean because of the word which I have spoken unto you" (Jno. 15: 2, R. V.).

Let us examine these statements in order:

1. "Ye are clean." Dr. D. D. Whedon gives the import of Christ's act in washing the disciples' feet. "The act of washing is a double emblem, symbolizing, first, the duty of humble service to our brother, and second, the purification of the soul from sin." On verse 9: "Peter sees that this washing implies the cleansing of the soul from sin, and now prays that the sanctification may be complete." On verse 10: "For this act of washing the feet (which being the lowest part of the body, are the emblem of our entire impure nature), the cleansing away of our entire impurity is symbolized" ("Commentary," John, p. 351, 352).

The acute Dr. August Meyer comments: "Washing is the time-consecrated image of moral purification. Hence the thought of Jesus divested of the symbolical wrapping is, 'If I shall not have purified thee, just as I now would wash thy feet, from the sinful nature still adhering to thee, thou hast no share with me.' To illustrate the entire spiritual purification by *ho leloumenos* (he that is washed) suggested itself so very naturally through the very feet washing." "'Ye also are clean,' as I have expressed it of the *leloumenos* (having been washed); you also have attained, in your living fellowship with me through my word, to this moral purity of your entire personality; but not all—Judas."

So John Wesley: "And so ye, having been already cleansed, need only to wash your feet. That is, to walk holy and undefiled" ("Notes on N. T.").

With these agrees the spiritual Dr. F. Godet. See the foregoing chapter.

Perfect purity of heart antecedent and preparatory to Pentecost is plainly scriptural.

2. Christ's declaration after having risen from the table, "Already ye are clean because of the word which I have spoken unto you," fixes their purity of heart beyond question.

"Already in a purified, fruitful condition in consequence of the long action upon them of that searching 'word' which was 'as a refining fire'—Mal. 3: 2, 3" (Fausset and Brown).

I would rather say purified in consequence of the immediate action of the word spoken by Christ during the washing of feet at the Supper. (a) They were not so at the beginning of the Supper (Luke 22: 24-27). (b) The feet-washing implied moral, spiritual purification, as amply shown above. (c) After the Supper Christ declared them "already clean."

Dr. F. Godet rightly declares: "In receiving His word they had received in principle the perfect holiness of which it is the standard in the life of Him."

Against the foregoing it has been objected that the Apostles deserted Christ a few hours after this in Gethsemane.

1. The objection makes equally against their justification. Moral desertion of Christ forfeits justification or shows they had it not. But their former justification and sonship in the family of heaven is plainly affirmed in the Scriptures, as shown before. And their complete purification from sin at the Paschal Supper, as a distinct thing subsequent to their justification, is affirmed twice by our Lord.

2. Their deserting Christ, [if a moral deserting] only proves that the grace of heart-purity is forfeitable. That it can be lost, is a fact established beyond question by the trustworthy evidences of many witnesses. Of the fully sanctified, John Wesley writes: "Can they fall from it? I am well assured they can; matter of fact puts this beyond dispute. Formerly we thought one saved from sin could not fall; now we know the contrary. We are surrounded with instances of those who lately experienced all that I mean by perfection. They had both the fruit of the Spirit, and the witness; but they have now lost both" ("Plain Account," p. 136).

Now the question of the disciples deserting Jesus. *Was it a moral deserting?*

1. Admit that their hope in Him was, for the time, eclipsed. The darkness of evil surrounding Him in the Garden hid from their view His Divinity. That wicked hands should seize and lead the Son of God away to ignominious death, swept away for the while, all the foundations of hope.

Why did hope die? Because their view of Christ as Redeemer was still local, Jewish, political: "We

hoped that it was he that should redeem Israel" (Luke 24: 21, R. V.).

That Christ was not delivering Israel from political subjection to Rome, was a fact proved by His seizure and death. Hope for this was no longer possible.

And that they were not capable of seeing His death to be their deliverance from sin and their union with God, is no marvel; for Christ Himself, although possessed of the Holy Spirit in person [of whom they were as yet destitute], found trouble here.

Mark it. On Tuesday when the wrath of God against sin first broke upon His vision, He said, "Now is my soul [*Psyche*] troubled"—perplexed, alarmed (Jno. 12: 27). And again on Thursday night at the Supper, the alarm struck still deeper,—now through His soul into His spirit. "He was troubled [perplexed, alarmed] in spirit,"—to *pneumati* (Jno. 13: 21). On Tuesday His organic nature quailed; now the shock fell upon His spiritual nature. And finally on Friday afternoon in the blackest fury of the tempest, He cried out, "My God, my God, why hast thou forsaken me?" (Matt. 26: 46; Mark 15: 34). That the Father instantly came to His relief, is evident; for immediately He exclaimed again (Matt., Mark) saying, "Father, into thy hands I commend my spirit" (Luke 23: 46).

The fact, however, remains that for the moment He was, because of the Father's withdrawal, overwhelmed both soul and spirit in moral darkness as attested: "My God, my God, why hast thou forsaken me?"

To the human soul and spirit of Christ, His vicarious death was an inscrutable mystery until realized from stage to stage by actual experience. Since the Spirit-anointed Christ was overwhelmed in the darkness of the mystery, is it strange that His disciples,

without that anointing, were overcome and, for the time, lost hope?

At their first meeting after His resurrection, in the light of His own personal, Holy Ghost consciousness (Jno. 20: 22) they could now see Him as Redeemer from all sin even unto complete glory and immortality in Heaven (1 Pet. 1: 4).

There is no evidence to show that the departing of the disciples was a moral, actual deserting of Christ; but there is strong proof to the contrary.

1. Christ had prayed for them and committed their keeping to His Father: "Holy Father, keep through thine own name those whom thou hast given me. . . . While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (Jno. 17: 11-15).

Did the Father keep them? Was He true to the trust by His Son committed to Him? But one answer is possible.

2. The words of Christ at the time of the disciples leaving Him, prove beyond question that they did not morally desert Him. They went away by His order.

Jesus met the mob who "fell to the ground," overpowered by His Divinity as He declared to them, "I am he." "I have told you that I am he; if therefore ye seek me, *let these go their way*" (Jno. 18: 8).

Why this order? The next verse tells: "That the saying might be fulfilled, which he spake, Of them which thou gavest me I have lost none." He had said these words a few moments before in His prayer.

Christ's order here is clear proof that their going

away was not morally deserting Him. On the contrary, it was His keeping them morally and physically from destruction; for Peter's impetuosity with the sword exposed them to immediate death.

Notice the order: "Let these go their way"; *aphete tous hupagein*,—send away, or dismiss, these to go their way. This was Christ's order. Dr. Adam Clarke rightly comments: "These words are rather words of authority than of entreaty. I voluntarily give myself up to you, but you must not molest one of these, my disciples. At your peril injure them. . . It was certainly the supreme power of Christ that kept the soldiers and the mob from destroying all the disciples present."

Another objection alleged against the disciples having had pure hearts before Pentecost is that Peter backslid and actually swore during the trial of Jesus. This only proves that Peter forfeited his own favor with God. It is no evidence that the other disciples did so. Peter's conduct is no evidence that he had not been born again or had not been made pure in heart; for the Scriptures prove that he had experienced both. It simply proves that He forfeited all saving grace received. That he was soon reclaimed, the record shows (Luke 22: 61, 62).

That the disciples were pure in heart at the time of our Lord's intercessory prayer, is quite clear from two facts: First, He twice declares, "They are not of the world, even as [*kathōs*, intrinsically as] I am not of the world" (Jno. 17: 14, 16). For this to be so, they must have been as pure as He was (1 Jno. 3: 3). To assume that they were in "a state of acceptance" but not pure in heart, is to assume that Christ was in "a state of acceptance" but not pure in heart! The text, from the view-point of the sinful world, declares Christ and His Apostles to be identical in moral purity; moreover, the Greek connective

kathōs requires this intrinsic sameness. Otherwise, the comparative simply, *hōsper*, would have been used. Secondly, in praying for their devotement to God, He employs the same word by which He expresses His own devotement. "I sanctify myself that they themselves also may be sanctified in truth" (Jno. 17: 19, R. V.).

The law of language in such case requires that the word be used in the same sense in both places. Constrained by the force of this fact, the Revisers give in both places "consecrate," in the margin.

Common tradition affirms that, in the case of the disciples, the term sanctify must mean to cleanse and then to consecrate; while in Christ's case it means to consecrate simply. The Revisers' action cancels this tradition, and has it mean consecrate in both cases. This is but reasonable.

Once more. The term rendered sanctify in the case now in hand is *hagiazerein*,—to separate, to consecrate to God, to hallow,—and not *Katharizein*,—to cleanse, to render pure.

According to the law of Moses, a thing must be pure, or perfect (Lev. 22: 20, 21) before it could be consecrated, or hallowed, to God. To purify and to consecrate to God are by no means interchangeable terms. When Christ applies to His disciples the term *hagiazerein*, to consecrate to God, it is proof that they are already pure, fit to be consecrated to God; and the more so since He had twice called them cleansed or purified, using the term *Katharizein*, to cleanse, to purify (Jno. 13: 10; 15: 3).

Study closely the words of the incisive F. Godet on this point: "Sanctify,—this word does not merely designate their own moral perfection, but also the consecration of their whole life to the service of God's work. According to 10: 36, a consecration preceded the sending of Jesus to the earth: 'me whom

the Father has sanctified and sent into the world.' He was marked with a seal of holiness that He might establish here on earth the Kingdom of holiness. The same is to be repeated for his disciples. The word *hagiazerein*,—to sanctify,—is not synonymous with *Katharizein*,—to purify. Holy is not the opposite of impure, but simply of natural or profane (without the idea of defilement). . . . To sanctify is to consecrate to a religious use what hitherto had appertained to the common life, without the idea of sin—Exod. 40: 13; Matt. 23: 17" ("Comment.," *in loco*).

In the light of this interpretation, the record accords with the Mosaic dispensation, is consistent in itself, and clears the way for the oncoming Pentecost.

CHAPTER XXV.

THE GREAT OBJECTION.

(ACTS 15: 8, 9.)

Objection is alleged against the doctrine taught in these chapters, that a clean heart was the privilege of believers before Pentecost. It has been affirmed repeatedly that purity of heart is the product of Pentecost. Some believe that the cleansing of the heart is the one grand aim of the personal incoming and indwelling of the Holy Spirit as given on the day of Pentecost.

The great objection alleged against pre-Pentecostal purity of heart is the text in Acts 15: 8, 9, frequently quoted as follows: "God put no difference between us and them, giving them the Holy Ghost as he did to us at the beginning, purifying their hearts by faith."

On this statement, the objection is well taken; and teaching purity of heart as the effect of God giving the Holy Spirit to the Apostles, is consistent.

But what of this statement? Is it the statement as given in the inspired text? Surely not. But it expresses exactly the thought some people get out of the text in question.

Now for the text as it is in the Scriptures. Its grammatical form gives and guards its true meaning. The entire text is, "God, which knoweth the heart, bare them witness, giving them the Holy Spirit, even as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith" (R. V.).

It may surprise some to find that the phrase, "at

the beginning," is not contained in the original Greek, nor in any of the translations.

Now, in order to get the exact thought in any sentence, we must observe its grammatical construction, noting carefully all the modifying clauses, phrases, and words. In the above quotation from the Revised Version this point is well guarded by the punctuation.

But this principle is violated in the case under consideration. Notice, "God put no difference between us and them, giving them the Holy Ghost as he did to us, purifying their hearts by faith."

In this garbled quotation, "purifying their hearts by faith" modifies the adverbial clause, "giving them the Holy Ghost." But in the inspired text these participial, adverbial clauses are co-ordinate,—of equal rank, and modify different predicates of equal rank. In the inspired text there is the single subject, God, with the two-fold predicate, "bare them witness" and "made no distinction." The first predicate is modified by the adverbial clause, "giving them the Holy Ghost." The second predicate is modified by the adverbial clause, "purifying their hearts by faith."

Now, to omit the second predicate and to transfer its modifying clause into the first predicate and make it modify its subordinate modifying clause, is a palpable violation of grammar, destroying the very aim of language. "Giving them the Holy Ghost" shows how God "bare them witness." "Purifying their hearts by faith" shows how God "made no distinction between us and them."

When this witness was given or their hearts were purified, the text in question does not state. But the context gives light on this point. And the light given is to the fact that the witness in this case was to justification. "Brethren, ye know how that a

good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel and believe. And God, which knoweth the heart, bare them witness," etc. It is quite clear that the witnessing by this gift of the Holy Spirit was the primary witness of the Holy Spirit to their believing on Christ after abandoning idolatry. And "purifying their hearts by faith" must refer to an act distinct from, and subsequent to, the witnessing gift of the Spirit on their leaving idolatry and believing the gospel.

To hold that this witnessing gift of the Spirit and "purifying their hearts by faith" were coetaneous, or that they were the same with the personal incoming Holy Spirit at Pentecost, involves a fatal dilemma:

1. It implies that idolaters in the act of receiving Christ for justification do in that act also accept the personal Holy Spirit. Christ declares this impossible. "The Spirit of truth, whom the world *can not* receive" (Jno. 14: 17).

2. It elevates Justification to the plain of Pentecost; by consequence, no one was ever justified before the day of Pentecost. This the scriptures cited in foregoing chapters prove to be false. Or,

3. It degrades Pentecost down to the plain of Justification, contrary to both Scripture and personal experience. Dean Alford voices entire Christendom in declaring, "That the gift of the Spirit at and since the day of Pentecost was and is something totally distinct from anything before that time; a new and loftier dispensation."

Bearing witness to justifying faith and purifying the heart by faith are two distinct acts of the Holy Spirit. And the Scriptures and personal experience prove them to be separate.

The faith of initial Justification, as in the case under consideration, is the single act of accepting

Christ for forgiveness (Jno. 1: 12). But the act of accepting the Holy Spirit is conditioned on keeping the commandments (Jno. 14: 15-17). Likewise purifying the heart is conditioned on an act of faith subsequent to the faith which brings one into the light of justifying grace (1 Jno. 1: 7).

This scripture in Acts 15: 8, 9 makes no reference to Pentecost. Neither does the context. Such reference to it is purely traditional. Furthermore, in all the prophecies and promises pointing forward to Pentecost, whether made by Jewish prophets or by Christ Himself, purifying the heart is never named among the results foretold. Still more. In the narrative describing Pentecost no reference is made to purifying the heart.

On the contrary, prophecy declares specifically that purifying the heart precedes the incoming of the Holy Spirit. It is preparatory but never resultant. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36: 25-27)..

Notice the order of succession here. Regeneration and the removal of all hardness of heart, contrary to tender love, is effected; then follows the incoming of the Spirit of God. The former concerns things and moral qualities; the latter, the Divine Person termed the Spirit.

An interpretation of Acts 15: 8, 9 which contradicts prophecy and the clear teachings of Scripture as shown in the foregoing chapters of this book, and which is not supported by personal experience, but is

contrary to it, must be wrong. Whatever the variations of theology among them, all the witnesses to the *distinct consciousness of the personality of the Holy Spirit* obtained that consciousness by a distinct act of faith accepting the Holy Spirit, subsequent to that act of faith by which the heart was cleansed from indwelling sin. Other believers "make no distinction between conscious spiritual life and indwelling personality." Their spiritual consciousness gives no distinction between the works of the Holy Spirit and the Holy Spirit Himself.

The interpretation given to Acts 15: 8, 9 in this chapter accords with the Scriptures, and has the support of personal experience; therefore it is correct.

CHAPTER XXVI.

CHRIST AS COMFORTER.

To the Apostles Christ had now made Himself known as their complete Savior from sin. He had declared them clean from sin (Jno. 15: 3). They had partaken of His purity.

How shall He now furthermore enable them to participate in His holiness, in His oneness with God, and in His revealing God to mankind?

This involves the third Person in the Trinity. It was through the personal indwelling and inworking of the Holy Spirit that Jesus was exalted from purity into holiness of character unto all the fulness of God both in accepting and in revealing God (Luke 4: 1, 14-21; Acts 10: 38). And it is by this same Spirit only that His purified disciples can follow Him "unto all the fulness of God" (Eph. 3: 16-19).

They had now followed Him as far as it was possible without the personal indwelling of the Holy Spirit. And this indwelling was not possible to them before Christ's death and glorification (Jno. 7: 39; 16: 7). Therefore the further transformation of their moral character is deferred until His death and resurrection take place.

In view of this, Christ gives the special address of comfort that His disciples may not be destroyed in the blackness of the oncoming tempest.

1. Their invincible Jewish faith in God is made the basis of faith in Himself: "Ye believe in God; believe also [equally] in me" (Jno. 14: 1). He announces again His departure from them, now at hand, and His early return (Jno. 14: 2-4, 27, 28).

Their secular inquiry as to place and distance of departure calls forth Christ's reply effacing earthly topography and space: "I am the way, the truth, and the life; no man cometh unto the Father but by me" (Jno. 14: 6). The journey is spiritual. It is not so much a question of transmigration as of transformation. Christ is the way of ascent to higher spirituality.

As the human nature of Christ ascends to a higher realm of Divine consciousness and power, so His followers by faith are to participate in the same. Their admittance to the higher domain is declared with the solemnity of an oath: "Verily, verily, [*amen, amen*, Gr.] I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (Jno. 14: 12).

2. In this higher spiritual domain, Christ will be seen and known by them more perfectly than they now see and know Him. Now in His flesh [human nature] He is manifest to them from without, through their senses; then He will be manifest to them from within, through the Holy Spirit (Jno. 14: 15-21; 16: 13-15).

This spiritual manifestation of Christ through the Holy Spirit far excels that through His bodily presence. This presents Him in His humiliation; that, in His glory. Dr. August Meyer rightly says: "(Jno. 14: 16, 17.) In the mission of the Spirit, the self-communication of the exalted Christ takes place (Rom. 8: 10; Gal. 2: 20)." Likewise Godet, Weldon, *et al.*

3. This spiritual conformity to Christ and union with the Father, in the Holy Spirit, constitute them so one with God as the branches are of one substance and life with the vine (Jno. 15: 1-5). And this

union is indissoluble except by their own withdrawal (Jno. 15: 5, 6).

In this Divine union the Son of God loves them with that love with which the Father loves the Son; and they love Him with the love with which the Son loves the Father (Jno. 15: 9, 10).

4. This love is not only of the same nature as that between the Father and the Son; but it has the same condition of being. "If ye keep my commandments, ye shall abide in my love; even as [*kathōs*, intrinsically as] I have kept my Father's commandments, and abide in his love" (Jno. 15: 10).

There is no constitutional necessity in either case of love; but in both cases the loving obedience issues from free moral choice. And this free moral choice in both cases is intrinsically of the same nature, as is indicated by *kathōs*, even as.

5. This mutual loving in Divine union implies an equality of privilege and of right that is wonderful. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (Jno. 15: 15).

And being equal with Christ in privilege, they are also partakers of His persecutions. "If they have persecuted me, they will also persecute you" (Jno. 15: 20). But despite suffering, they shall triumph. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (Jno. 16: 33).

Having thus comforted them and fortified them against the oncoming storm soon to burst upon them, He seals them, by His High-Priestly prayer, in union with Himself for time and eternity (Jno. 17: 26).

He now enters upon the ordeal that shall put them in possession of the things promised. Omitting the ordeal, let us come at once to their next step in spiritual progress.

CHAPTER XXVII.

CHRIST RISEN.

In tracing spiritual character-forming in its progress toward the Christian standard, we now come to the post-resurrection stage.

The disciples had followed Jesus from Galilee to Gethsemane. From the first they had been ascending, though slowly, the scale of moral excellence, through His gradual impartation of spiritual light to them.

But Calvary with them put an end to all.

Christ's advance to the stage of suffering for others seemed actual surrender to His foes. His ascent to the cross seemed an ignominious capitulation in favor of Satan's coronation. His death for others seemed a complete overthrow of Himself.

"To make the captain of their salvation perfect through sufferings. . . That through death he might destroy him that had the power of death, that is, the devil" (Heb. 2: 10, 14), was to them utterly irreconcilable with either righteousness or wisdom. In their view, the death of Christ was a fatal disaster.

In the appalling darkness of crucifixion-day they lost sight of Christ's comforting words of instruction given them the night before, that sacrificing one's own right for others is the highest mark of Christian love. His words were: "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15: 12, 13).

And was their lack to apprehend this, a marvel?

Without the Holy Spirit, who enabled Jesus to apprehend it (Isa. 11: 3), they had thereto no aptitude.

And that the disciples then did not see it, is nothing against either their regeneration or their complete purity of heart. For even now, after Pentecost and nineteen centuries of added history, how few Christians retain justification intact from the beginning? The great majority fall away in the face of suffering.

Even among those cleansed from indwelling sin, many fall away under the ordeal of suffering continued reproach for Christ. This does not prove that they had not been cleansed. It does prove that they grieved the Spirit after they had been cleansed (2 Pet. 2: 20).

But such persons and the disciples before Pentecost are by no means parallel cases. Those disciples saw Christ go down under the power of His enemies. The floods of the wicked rolled over Him. It was the identical Christ they had known and followed till then.

Was that your case, reader? You knew Christ as your personal Savior. And did you see Him go down under darkness! the identical Christ upon whom you had believed unto salvation from sin? No, *no*, NO!

Their Christ in plain view went down under the darkness. Indeed He had foretold them this in order to fortify them for the ordeal; but the fury of the tempest on Friday swept all that away, and left them aface with disaster. Not till resurrection came with repeated proofs, did they regain their footing. (1 Pet. 1: 3).

And that they might now apprehend the nature of His death and maintain its benefits, He breathed upon them His resurrection Spirit. "He breathed on them, and saith unto them, Receive [accept] ye the Holy Ghost" (Jno. 20: 22).

Here is a new experience. Nothing like it had ever been declared of the disciples.

Before this, Christ had given them his peace (Jno. 14: 27) and His joy (Jno. 15: 11). But now He imparts to them His spiritual consciousness as risen from the dead.

Christ breathing upon His disciples implies imparting to them His own spiritual life, and thus exalting them to life-communion with Himself.

It is similar to God breathing upon Adam and imparting to him spiritual life-communion with God.

The two accounts are quite similar as found in Greek: "*Ho Icsous ENEPHUSEESE kai legei autois 'Labete pneuma hagion'*" ("Jesus breathed forth and said to them, 'Accept Holy Spirit'").

The Greek Septuagint gives the creative act: "*Ho Theos ENEPHUSEESEN eis to prosopon autou pnoen zoees*" ("God breathed forth into the face of man the breath of life").

On the Divine side the act in both cases is the same, and is expressed by the same verb in the same form as emphasized.

As God breathed into Adam's face His own life-communing Spirit, exalting him to participation in the God-life; so Christ breathed upon His disciples His own resurrection-spirit, exalting them to participation in His resurrection-life.

As before the crucifixion the disciples had been exalted to the plain of Christ's purity (Jno. 15: 3; 17: 14, 16) and of His love-communion with the Father (Jno. 15: 9; 10: 14, 15, R. V.); even so now they are exalted to His new experience of resurrection-life, with a view to becoming partakers of His ascension-life at Pentecost (Jno. 17: 21-23; Eph. 1: 16-21).

That this Christ-inspired experience was something distinct from, and greater than, their experience

before realized, all will concede. That it was less than that received at Pentecost, all must allow. It exceeded all previous participations in the Divine nature. It was a preparation for yet greater grace to follow. John Wesley rightly says: "This was an earnest of Pentecost" ("Notes on N. T.").

The spiritual F. Godet wisely comments on Jno. 20: 22: "Raised to a stage of higher life, Jesus raises them, as far as He can do so, to his new position. He associates them in His state as raised from the dead, just as later through Pentecost He will make them participate in His state as glorified."

Finally, that this Holy-Spirit-communication was not the giving forth of the Personal Holy Spirit as at Pentecost, is certain (1) from its going forth from the personality of Christ alone (Jno. 15: 26); (2) from the fact that, as Godet says, "The absence of the article before [*pneuma hagion*] Holy Spirit, shows that the question here is not the sending of the Paraclete promised in chaps. xiv. and xv."; (3) from the fact that after this event Christ "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1: 4).

The spiritual bestowment advanced the disciples to a higher stage in spirituality in order to apprehend the "things pertaining to the kingdom of God" (Acts 1: 3), and be ready to accept the forthcoming Paraclete at Pentecost (Luke 24: 45-47).

CHAPTER XXVIII.

THE "OTHER COMFORTER."

Having reclaimed His disciples from their dismay and dispersion consequent upon His suffering and death, and having in addition exalted them to His resurrection-consciousness [Chapter XXVII.], Christ for the last time foretells His Successor as their future Teacher and Advocate. He now forbids all procedure to carry out His commission to them to evangelize the world, until they tarry for the arrival of the other Comforter, "the promise of the Father" (Luke 24: 49).

That they might have clearer idea as to the character of the expected One, Christ speaks from the standpoint of His own relation to them. He calls Him the "Other Paraclete," or Advocate. As the Father had given them one Advocate, His Son, He is now about to give them another Advocate, the Holy Spirit, to abide with them forever (Jno. 14: 16).

1. Likeness between Christ and the Holy Spirit is implied in giving both the same official title: "I will pray the Father and he shall give you another Paraclete, Advocate, that he may abide with you forever" (Jno. 14: 16). The term "Paraclete" in this text and in Jno. 15: 26 and 16: 7, designating the Holy Spirit, is likewise used to designate the Son of God: "If any man should sin we have an Advocate [Paraclete] with the Father, Jesus Christ the righteous" (1 Jno. 2: 1).

The Holy Spirit's likeness to the Son of God in personality is expressed in the personal pronoun used: "And coming, he will convince the world," etc. (Jno.

16: 8). Also Jno. 14: 25; 15: 26. This pronominal distinction is always expressed in the Revised Version.

The neuter, impersonal pronoun "it" being so commonly used to designate the Holy Spirit, shows the extent to which His proper personality is ignored. The gross impropriety is manifest by illustration: "Where is your husband, Mr.—?" "It went to the city this morning. And I do not expect it to-day; for when it left, it said it might not return before next week." If such usage is derogatory to a man, how much more to the Holy Spirit?

3. His personal likeness to the Son of God is shown further, (1) in calling particular persons into the gospel ministry (Acts 1: 14; 2: 4; 13: 2), (2) in qualifying them for their work (1 Cor. 12: 4-28), (3) in directing them in the work (Acts 10: 19; 16: 6, 7), (4) in forming the church (Acts 20: 28; Eph. 2: 19-22). This exhibits His personal management of affairs as clearly as choosing the Apostles and sending forth the Seventy (Luke 10: 1-3) exhibited that of the Son of God.

4. Christ introduced the Holy Spirit as equally with Himself a Divine Administrator (1) giving comfort (Jno. 14: 16), (2) teaching (Jno. 14: 26), (3) witnessing against sin (Jno. 16: 8-11), (4) guiding into the truth (Jno. 16: 13).

5. Similar to that of Christ, the personality of the Holy Spirit appears in texts ascribing to Him specific volitions and affections; as "abide," "dwell" (Jno. 14: 16, 17); "teach" (Jno. 14: 26); "come, proceed, testify" (Jno. 15: 26); "show, glorify" (Jno. 16: 8-15); "separate, saith" (Acts 13: 2; 21: 11); "searcheth" (1 Cor. 2: 10); "diversities of gifts" (1 Cor. 12: 4-11); "fellowship" (Phil. 2: 1; 2 Cor. 13: 14); "grieved" (Eph. 4: 30); "helpeth our infirmities" and "maketh intercession for us with

groanings which can not be uttered" (Rom. 8: 26). Such manifestations of will and of affection on the part of Christ always suggests His distinct personality; equally do they suggest the distinct personality of the Holy Spirit.

During His incarnation the personality of Christ was perceived through the bodily senses of men, whereas that of the Holy Spirit is perceived by one's inner spirit only.

Because of our having bodies, and because of Christ having had a body, we are accustomed to associate personality with a physical body. This habit of thought associates form, location, size, etc., with person. But these are qualities of matter and do not apply to spirit. On the contrary, personality is an essential quality of spirit, and does not apply to matter. The real person is not an organism, but may operate through an organism.

Personality manifests itself in thought, feeling, and volition, as seen in the fore-cited scriptures. The Holy Spirit thinks, feels, and wills; therefore He is a Person.

In existence and action the Holy Spirit is independent of the limitations of time and of space.

The formula of faith concerning the Holy Spirit, as held by Christendom, is well expressed in the Fifth Article of Religion in the Church of England, and copied as the Fourth in the Methodist Episcopal Church: "The Holy Ghost proceedeth from the Father and the Son, is one substance, majesty, and glory with the Father and Son, very and eternal God."

6. The Holy Spirit is made the object of acceptance, trust, obedience, and adoration equally with the Father and the Son: "Make disciples of all the nations, baptizing them into the name of the Father

and of the Son and of the Holy Spirit" (Matt. 28: 19, R. V.).

The standard theologian of Methodism for a century, Richard Watson, incisively remarks of this baptismal formula: "It supposes faith, that is, not merely belief, but as the object of religious profession and adherence, *trust* in each, or collectively in the one name which unites the three in one. . . . It implies *devotion* to the service of each, the yielding of *obedience*, the *consecration* of every power of mind and body to each, and therefore each must have an equal right to this surrender and to the authority which it implies" ("Institutes," Vol. I. 635). [*The italics are Watson's own.*]

The clear exponent of Presbyterian theology, Dr. C. Hodge, affirms: "All Divine titles and attributes are ascribed equally to the Father, Son, and Holy Spirit. The one is as much the object of adoration, love, confidence, and devotion as the other" ("System. Theol.," Vol. I., p. 444).

John Wesley [sermon on the Trinity] says: "The knowledge of the Three-One God is interwoven with all true Christian faith, with all vital religion. I do not say that every real Christian can say with the Marquis de Rente, I bear about with me continually an experimental verity and a plentitude of the ever-blessed Trinity. I apprehend this is not the experience of 'babes,' but rather of 'fathers in Christ.' But I know not how anyone can be a Christian believer till he hath, as St. John speaks, 'the witness in himself,' till 'the Spirit of God witnesses with his spirit that he is a child of God'; that is in effect, till God the Holy Ghost witnesses that God the Father has accepted him through the merit of God the Son; and having this witness he honors the Son and the blessed Spirit even as he honors the Father" ("Sermons," Vol. II., p. 24).

Christianity is three-fold. It is so, not simply because of development from Judaism; but because of the essential nature of God and of man. Dr. F. Delitzsch rightly says: "There is in fact a Trinity imminent in the Divine Essence" ("Bibl. Psych.," p. 56).

God is self-conscious as Father, Son, and Holy Spirit. And the fuller revelation of Himself by Christian incarnation and by Pentecostal indwelling, makes it necessary for Christians to accept, adore, and obey equally the Father, Son, and Holy Spirit.

In these three Subsistencies of Father, Son, and Holy Spirit, there is nothing antecedent and consequent. The three are coeternally equal in all essential being. But, in the relations of time, this can not be said. In function they are not equal. In the order of revelation, redemptive grace, and historic development, the Father precedes the Son, and the Son preceded the Holy Spirit. From the standpoint of function, or official action, the Father is basal and supreme over the Son and Holy Spirit (Jno. 14: 16, 17). All grace originates in the Father, is mediated through the Son (Jno. 3: 16), and is applied by the Holy Spirit (Jno. 16: 14, 15).

The application of salvation is as important as the offering and procuring of it. To apply to each human being the Atonement is the special work of the Holy Spirit. His relation to the Father and the Son is that of Agent. He is the immediate Executive of Deity.

The Holy Spirit's official subordination to the Father and Son is seen in that,—

1. The Scriptures do not ascribe to the Holy Spirit any throne, crown, kingdom, court, tribunal, attendants, or army. These are ascribed to the Father: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as

snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened" (Dan. 7: 9, 10). See 1 Chron. 29: 10, 11.

Likewise are these ascribed to the Son: "Behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not be destroyed" (Dan. 7: 13, 14).

"Our Lord Jesus Christ . . . the blessed and only Potentate, King of kings, the Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be the honor and power everlasting. Amen" (1 Tim. 6: 14-16). See Heb. 1: 8; Rev. 6: 2; 14: 14.

Thus while imperial prerogatives of throne, dominion, kingdom, tribunal, and hosts, etc., are ascribed to the Father and the Son equally, they are never ascribed to the Holy Spirit. The inference is that the Holy Spirit has no imperial office in the redemptive economy.

2. The official subordination of the Holy Spirit to the Father and the Son is seen also in His not issuing decrees, nor forgiving sins, nor pronouncing rewards. These things are never done by Him, nor in His name. The inference is that the Holy Spirit is not in the office of imperial sovereignty.

3. This official subordination of the Holy Spirit is seen further in the fact that He is never styled the head of any community.

The Son of God is "Head of the church" (Col. 1: 18), "Head of all things" (Eph. 1: 20-23). The Spirit is called pre-eminently the Holy Spirit; yet He is never the model for believers. The Father is (1 Thess. 2: 12; 1 Pet. 1: 15, 16); likewise the Son (Jno. 17: 21, 22; Col. 1: 10; Heb. 12: 2, 3).

The Holy Spirit leads believers to follow, not Himself, but Christ, both Savior and pattern for believers.

Christ is at once the sinless descent of God into man, and the spotless ascent of man into God. And the Holy Spirit is the Agent by whom this is accomplished.

Believers are never called to be imitators of the Holy Spirit, for He was not incarnated for them; they are not espoused to Him, but to Christ (2 Cor. 11: 2; Eph. 5: 23-32). See also 1 Cor. 8: 6; 2 Jno. 3; Col. 2: 2, 3; 1 Thess. 3: 11; 2 Tim. 4: 1. His name does not appear in these and other texts showing the supreme sovereignty of the Father and the Son.

4. The official subordination of the Holy Spirit to the Father and the Son appears furthermore in His being sent by them. "But the Comforter [Paraclete, Advocate], even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you" (Jno. 14: 26, R. V.).

"But when the Comforter [Paraclete, Advocate] is come, whom I will send unto you from the Father, even the Spirit of truth" (Jno. 15: 26).

Essential or intrinsic inferiority can not be inferred from this functional subordination of the Holy Spirit. The Prime Minister is officially subordinate to the Supreme Ruler of a nation. He is not therefore less than human, intrinsically of inferior substance or being. So, the subordinate office of the Holy Spirit

does not show Him less than Divine, intrinsically of inferior substance or being. As the Prime Minister is essentially one in humanity with the Supreme Ruler of the nation, so the Holy Spirit is essentially one in Divinity with the Father and the Son.

The Father is never sent, but sends the Holy Spirit. The Holy Spirit never sends, but is sent by the Father and the Son. Such is the unchangeable order of Divine Persons in the economy of grace. And this order does not indicate personal inferiority on the part of the Holy Spirit. This is put beyond possibility by the fact that the three Divine Persons are made equally the object of trust, adoration, and obedience (Matt. 28: 19).

CHAPTER XXIX.

THE SPIRIT BEFORE PENTECOST.

That we may rightly apprehend the Holy Spirit at and since Pentecost, it is needful that we have a Scriptural view of His relations before Pentecost.

That God reveals Himself progressively, is a most striking feature in the Sacred Record.

The Mosaic dispensation is represented sometimes as one of merely natural religion. Again it is regarded as a complex system of ritualism.

This comes of misapprehending Christianity. Supposing Christianity to be a state of pardon, at most purity, and of Divine fellowship more or less constant, of course all former dispensations of grace being inferior to Christianity, must rank their subjects below the state of forgiveness and fellowship with God; that is, in a state of sin and spiritual darkness.

But the Scriptures place this matter in quite a different light. The ministrations of the Holy Spirit before Pentecost are such as the following:

1. *He is said to "come upon" and "rest upon" believers.* "The Spirit of the Lord came upon Gideon" (Judg. 6: 34). "The Spirit of the Lord came mightily upon him [Othniel]" (Judg. 3: 10); upon Jephthah (Judg. 11: 29); upon Samson (Judg. 15: 14) who was a "Nazarite unto God from birth" (Judg. 16: 17). And the true "Nazarites were purer than snow, they were whiter than milk" (Lam. 4: 7). "The Holy Ghost was upon him [Simeon]. And it was revealed unto him by the Holy Ghost that he should not see death, before he had seen the Lord's Christ" (Luke 2: 25, 26). Such unsullied purity

and constant fellowship with the Holy Spirit imply complete salvation from sin.

2. *The Holy Spirit was in believers.* "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit," etc. (Numb. 27: 18). Dr. Adam Clarke says, "This must certainly mean the Spirit of God." "The Spirit entered into me" (Ezek. 3: 24).

3. *The Holy Spirit filled believers.* "I have filled him [Bezaleel] with the Spirit of God" (Ex. 31: 3). "And Joshua, the son of Nun, was full of the Spirit of wisdom" (Deut. 34: 9). "But truly I am full of power by the Spirit of the Lord, and of judgment and might to declare unto Jacob his transgressions, and to Israel his sin" (Micah 3: 8). "And his father Zacharias was filled with the Holy Ghost and prophesied" (Luke 1: 67).

4. *He was their Teacher.* "The Lord hath. . . filled him [Bezaleel] with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. . . and he hath put in his heart that he may teach" (Ex. 35: 30-35).

5. *He was their Guide.* "Thy Spirit is good; lead me into the land of uprightness" (Psa. 143: 10). "Then the Spirit took me up, and I heard behind me a voice of great rushing, saying, Blessed be the glory of the Lord," etc. . . "So the Spirit lifted me up and took me away," etc. (Ezek. 3: 12, 14). "The Lord God, and His Spirit hath sent me" (Isa. 48: 16). "And he [Simeon] came by the Spirit into the temple" (Luke 2: 27).

6. *He was their Witness.* "Yet many years didst thou forbear them, and testified against them by thy Spirit in thy prophets: yet would they not give ear" (Neh. 9: 30). See Psa. 51: 11, 12.

7. *He moved them to prophesy.* "And the Spirit of God came upon him [Saul], and he prophesied"

(1 Sam. 10: 10). "The words which the Lord of Hosts hath sent in His Spirit by the former prophets" (Zech. 7: 12). "And his father Zacharias was filled with the Holy Ghost, and he prophesied" (Luke 1: 67). "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved [*pheromenoi*, Gr.—borne onward] by the Holy Ghost" (2 Pet. 1: 2).

8. *He regenerated men.* "And the Spirit of the Lord shall come upon thee [Saul], and thou shalt be turned into another man" (1 Sam. 10: 6). "Quicken thou me after the testimony of thy mouth" (Psa. 119: 88). vv. 107, 149, 156, 159, with Jno. 6: 51.

9. *He sanctified believers unto purity of heart.* "Create in me a clean heart, O God, and renew a right spirit within me" (Psa. 51: 10). "Thine iniquity is taken away: thy sin is purged" (Isa. 6: 7). "The Lord thy God will circumcise [purify] thy heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live" (Deut. 30: 6).

10. *The Holy Spirit empowered believers.* "Truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin" (Micah 3: 8). See Isa. 6: 1-10; Ezek. 3: 12-27.

We have here, during many centuries before Pentecost, the Holy Spirit coming upon, being in, filling, teaching, guiding, regenerating, and cleansing believers, empowering them for prophecy, etc.

These operations of the Holy Spirit can not be ignored in order to make place for Christianity. Whatever Christianity is, it must be something more than these operations of the Spirit manifested prior to Pentecost; for Christ declared that the least favored in Christianity outranks the most

highly favored prior to His time (Matt. 11: 11; Luke 7: 28).

Contrary to all this, modern tradition affirms that these operations of the Holy Spirit are really Pentecostal, and were projected back to the favored few, and that Pentecost simply made possible for all what had been the privilege of the few.

This assumption is met by two overmatching obstacles: (1) It depreciates Pentecost, making it the introduction of Divine operations instead of the introduction of the Divine Person, the Holy Spirit, as the Scriptures affirm. (2) In assuming the Holy Spirit of Pentecost to have come to a few during the Mosaic dispensation, it contradicts Christ, who declared that the personal gift of the Holy Ghost as at Pentecost, was not possible before His own ascension and glorification (Jno. 7: 39).

Furthermore, these same prophets who experienced these very operations, looked forward to a future manifestation of God in His Son and in His Spirit (Isa. 9: 6, 7; Joel 2: 28, 29) to themselves an impenetrable mystery (Eph. 3: 5, 6; Heb. 2: 1-4).

Still more. The forerunner of Christ, although himself "filled with the Holy Spirit from before his birth" (Luke 1: 15, 41-44) proclaimed a still future coming of the Holy Spirit before wholly unknown (Luke 3: 16).

That Prophets under the Mosaic dispensation had in possession the Pentecostal gift of the Holy Spirit, and at the same time looked forward to Pentecost as the long foretold granting of this same gift, is not possible.

In the face of the foregoing facts, modern tradition must surrender its unscriptural assumption. Before Christ's glorification in heaven, the Pentecostal gift was not possible to anyone (Jno. 7: 39).

Until Christ's work on earth was finished and He had ascended to heaven (Acts 2: 33; 5: 31; Phil. 2: 9; Heb. 2: 10; 12: 2), His Successor could not come: "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (Jno. 16: 7).

To confound the personal incoming of the Holy Spirit at Pentecost with His incoming, quickening, guiding, cleansing, and empowering operations before Pentecost, is an error equal to confounding Christ's personal coming at Bethlehem with His ministrations under former dispensations (1 Cor. 10: 4; Ex. 3: 2; 14: 19).

Wonderful as are the foregoing operations of the Holy Spirit, long prior to Pentecost, they rank far below Pentecostal grace. The conviction of universal Christendom, founded upon the Scriptures, is well stated by the eminent British commentator, Dean Alford: "The gift of the Spirit, at and since the day of Pentecost, was and is something totally distinct from anything before that time, a new and loftier dispensation."

The common assumption of modern tradition among so-called evangelical Christians, that the knowledge of sins pardoned is experimental Christianity, puts the standard below that of Judaism which afforded purity of heart additional to sins pardoned. The degrading assumption, however, justifies the sweeping statement of the learned Joseph Cook: "Compared with the Hebrew in his best estate, we are morally imperceptive" (Lecture, "First Cause Personal," 1877).

It is only by fixing clearly in mind the functions of the Holy Spirit before Pentecost, that one can extricate himself from the bondage of modern tradition and can come fully into the dispensation of the Holy Spirit inaugurated at Pentecost.

To affirm that the Mosajc dispensation did not offer pardon and purity to all believers because so few Jews had the experience, is a fallacy equal to affirming that the Christian dispensation does not offer the Holy Spirit to all believers because so few of us Gentiles have the experience.

CHAPTER XXX.

THE OTHER COMFORTER COMING.

The personal coming of the Comforter into human consciousness, is the crowning fact of God's manifestations in history. It includes and carries with it all possible exhibitions of gospel grace. Dr. J. P. Lange wisely declares: "The Holy Spirit completes and perfects the revelation of God, manifesting Himself in the consciousness."

The Patriarchal dispensation was God personally manifesting Himself to man. The Mosaic dispensation was God personally being with man. But the Christian dispensation is God personally dwelling in man, "a habitation of God in the Spirit" (Eph. 2: 22). Having the Holy Spirit and being in the Holy Spirit (Rev. 1: 10), is man at his climax of privilege and of power. This admits him into the ever unfolding infinitudes of God.

It was with a view to this coming of the Holy Spirit that the Son of God came. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth upon a tree." "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit ["Promised Spirit" Germ., *et al.*] through faith" (Gal. 3: 13, 14).

The coming of Christ (Jno. 10: 36) and the coming of the Holy Spirit (Jno. 14: 26), are the mountain summits of prophecy and of history.

1. Was the coming of the Son of God foretold (Gen. 3: 15; 49: 10; Psalms 2: 2-12; Isaiah 7: 14; 9: 6,

7)? So was the coming of the Holy Spirit: "I will pour my Spirit upon thy seed" (Isa. 44: 3); "I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them" (Ezek. 36: 27). "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and upon the servants and upon the handmaids in those days will I pour out my Spirit" (Joel 2: 28, 29). "And, behold, I send the promise of my Father upon you; but tarry ye in Jerusalem until ye be endued with power from on high" (Luke 24: 49).

2. Was the Son's advent proclaimed by Angel-voice and chanted by "a multitude of the heavenly host praising God," etc. (Luke 2: 9, 13, 14)? Equally was the Holy Spirit's advent attested by His "bodily form as a dove" (Luke 3: 22) and by the "sound from heaven as of a rushing mighty wind" and by the "cloven tongues like as of fire upon each of them" (Acts 2: 2, 3). Heavenly dove, tempest roar, and tongues of fire crowning the "hundred and twenty," were as convincing as guiding star and mid-air shout of angel hosts.

The fact of the Spirit's personal coming is a matter of history. The time, place, and circumstances are as explicitly stated as are those of Christ's advent. The coming of the Holy Spirit opens a new era in spiritual life. Dean Alford wisely declares: "The gift of the Spirit at and since the day of Pentecost was, and is, something totally distinct from anything before that time, a new and loftier dispensation."

It is important to have a scriptural conception of the Holy Spirit's coming. The formula in the church creed is correct: "The Holy Ghost *proceeding* from

the Father and the Son, is of one substance, majesty, and glory with the Father and the Son, **very and eternal God.**"

The "*proceeding*" of the Holy Spirit expresses His personal relation in the God-head (Jno. 15: 26). This "*proceeding*" is not a given *act* of the Spirit. The idea that He did proceed at a given time, and has since then ceased to proceed, is erroneous. "He proceedeth" is our Lord's declaration. The Holy Spirit is now proceeding, always was proceeding, and always will be proceeding. The Rev. Geo. Bowen rightly affirms: "The Greek is wonderfully felicitous in that it does not represent the Spirit of God as coming once for all, but as persistently coming" ("*Love Revealed*," p. 252).

As the terms "Father" and "Son" express personal relation; so the term "Holy Spirit" indicates personal relation. Fundamental in the term "Spirit" is the idea of *proceeding*, or blowing like the wind. This idea is basal also in the Greek *pneuma* and in the Hebrew *ruach*, terms of like meaning with the word "Spirit." Whether, therefore, the term "Spirit" or the word "proceedeth" is used, the idea is the same,—that of going forth.

The distinguished divine, Bishop L. L. Hamline, rightly declared: "Procession is not an *act*, but a mode of existence" ("*Works*," Vol. II., p. 471). The proceeding of the Holy Spirit is essential to His being. It is essentially existent in the Father, "proceedeth from the Father." Without this *proceeding* of the Holy Spirit from the Father, the Holy Spirit would not be what He is as related to the Father; and the Father would not be what He is as related to the Holy Spirit. In both Father and Holy Spirit this relation, "*proceedeth*" is essentially inherent by nature, and is not a Divine volition sprung at a given time. And what is said of the Holy Spirit and the

Father is also true of the Holy Spirit and the Son, in union with the Father. This inter-acting relation of Father, Son, and Holy Spirit is the necessary mode of God's existence, which He did not voluntarily assume and which He can not voluntarily disown.

The coming of the Holy Spirit into human consciousness is not so much His descending into the believer as it is the spiritualizing and ascending of the believer up into the realm of the Holy Spirit; as the full-orbed sun is seen, not by his coming down upon us and dispelling the darkness of night, but by our being lifted up, by the earth's motion, out of night's darkness into glorious sunlight. In both cases language is based upon the *apparent* phenomena. In actual fact, the "Father hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son" (Col. 1: 13).

The idea that the Holy Spirit came down at Pentecost once for all and that having ceased to come He is now in this world, is not correct. When we think of a person—a human being—as proceeding or as coming, it implies his act of ceasing to be in one place and being present in another place. This is personality changing location. Located personality is finite, created personality.

This mode of thought is not applicable to the Holy Spirit. Personality as applied to the Holy Spirit signifies self-conscious thought, feeling, and volition, free from the finite limitations of space, distance, etc.

According to Scripture and the common use of language describing things as they appear to us in both nature and grace, it is quite appropriate to pray for the Holy Spirit to be poured upon us, as in the church ritual: "The Lord pour upon thee the Holy Ghost for the office and work of an elder in the

church of God." This usage has the support of Scripture. Many months after Pentecost "the Holy Ghost fell on them [Cornelius' house] as on us at the beginning" (Acts 11: 15). So of the Samaritans (Acts 8: 16) and the Ephesian elders (Acts 19: 2-6).

The coming of the Holy Spirit is the Divine method of exalting us into the proceeding, or personal presence, of the Holy Spirit, just as the rising sun is the Divine method of elevating us into sunlight. We are really lifted up into sunshine by the earth's rotation; yet we speak of the sunshine falling upon us.

The incoming of the Holy Spirit is not a single act once for all. It is a continually advancing act of acceptance on our part.

To confound this personal coming of the Holy Spirit into the believer's consciousness, through specific act of faith, at and since Pentecost, with His awakening, regenerating, and sanctifying influences under former dispensations, is an error equal to that of confounding the coming of the Son of God at Bethlehem with His "going forth" under former dispensations (Micah 5: 2; 1 Cor. 10: 4).

All Divine revelations before Pentecost were preparatory to Pentecost. The Father's dispensation was preparatory to that of the Son; and the Son's, to that of the Holy Spirit (Jno. 16: 7). This accounts for the fixed order of personal succession in the baptismal covenant: "Make disciples of all nations, baptizing them into the name of the Father, and the Son, and the Holy Spirit" (Matt. 28: 19).

CHAPTER XXXI.

ACCEPTING THE COMFORTER.

This act of faith is of unspeakable importance. I say *act*; for it is a choice of the will accepting and embracing the *personal* Holy Spirit for indwelling Comforter and Guide just as the Son of God was accepted for Savior from sin. The spiritual John Fletcher rightly says of this faith-act: "The opening of this dispensation in our hearts requires, on our part, not only faith in Christ, but a peculiar faith in the promise of the Father; a promise this, which has the Holy Ghost for its great object" ("Works," Vol. II., p. 592).

This act of faith marks a very definite stage in spiritual progress. It opens a new era in religious experience. It is quite as distinct and explicit as was the former act of accepting Christ for complete cleansing from indwelling sin. And in conscious results, it is as distinctly marked.

As the act of accepting Christ for complete cleansing from indwelling sin is followed by the direct witness of the Holy Spirit (Heb. 10: 14, 15), likewise the act of accepting the Holy Spirit for Comforter and Guide (Jno. 16: 13), is followed by the personal indwelling of the Holy Spirit Himself. This in fact is the stronger evidence of the two; for personal presence of one surpasses information received from him.

The vicar of Madeley, John Fletcher, affirmed the *personal* coming of the Holy Spirit to outrank all former revelations of God: "When our Lord speaks of this promise, he emphatically calls it

'The promise of the Father,' because it shines among the other promises of the Gospel of Christ as the moon does among the stars" ("Works," Vol. II., p. 630).

On the same page, he quotes John Wesley to the same effect: "This birthday of the Spirit of love in our souls, whenever we attain it, will feast our souls with such peace and joy in God as will blot out the remembrance of everything that we called peace and joy before."

This specific act of faith accepting the *personal* Holy Spirit in union with the Father and the Son, is the characterizing faith-act of Christianity. It distinguishes Christianity from all other dispensations. Dr. Adam Clarke justly declares on Jno. 3: 5: "He who receives not this baptism has neither right nor title to the kingdom of God; nor can he with any propriety be termed a Christian, because that which essentially distinguished the Christian dispensation from that of the Jews, is that its author baptized all His followers with the Holy Ghost" ("Commentary," Vol. V., p. 531). Consonant with this is the consensus of evangelical theologians so forcibly expressed by Dr. C. Hodge: "The Christian economy is specially the dispensation of the Spirit" ("System. Theol.," Vol. I., p. 376).

Before His death, Christ's disciples believed in the Father and in Himself. But since His death, He requires additionally their believing likewise in the Holy Spirit (Matt. 28: 19; Acts 1: 4, 5). This three-fold faith, adoration, and obedience constitute genuine discipleship to Christ since Pentecost "even unto the end of the world" (Matt. 28: 20), "throughout all ages" (Eph. 3: 21). This dispensation of the Spirit is final.

The lack of the *personal* Holy Spirit in the faith and experience of the present religious community,

is the chief obstacle to the immediate surrender of the world to Christ. The world is not convicted of the moral turpitude of ignoring Christ. It is because the Holy Spirit has not been accepted by the church. "He, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged" (Jno. 16: 8-11, R. V.).

Obstructing the world's conviction is a terrible responsibility! Persons not accepting the Spirit do this.

It has been said and often assured that, "to believe in the Son is to believe in the Holy Spirit because of the close connection of the two." If this be true, then there is no need of accepting the Son of God; for to believe in the Father is to believe in the Son, "because of the close connection of the two." If all this be so, then deism is a fact and Christianity is a falsehood!! Such false reasoning sets aside Christianity at a stroke.

Against such false reasoning there is a plain command to accept the Son and the Holy Spirit distinctively in union with the Father (Matt. 28: 19). Also the fallacy is condemned by the personal experience of Christians who have distinctively accepted the Holy Spirit in union with the Father and the Son, and have realized in consciousness distinctively the personality of the Holy Spirit (Jno. 14: 17).

Effort is sometimes put forth to discourage direct consecration to the Holy Spirit in union with the Father and the Son, intimating contrary to fact that it is "not the doctrine of the church," and that it tends to confuse the mind.

Instead of confusing, it clarifies the mind. The

Rev. Jno. Fletcher writing Rev. Jno. Wesley declares: "Nothing throws unscriptural mysticism down like holding out the promise of the Father, and the fullness of the Spirit to be received now by faith in the two Promisers, the Father and the Son" ("Works," Vol. IV., p. 386).

That saint so admired by Mr. Wesley, the Marquis de Rente, testifies: "I bear in me ordinarily an experimental verity and plentitude of the presence of the most holy Trinity, which elevates me to a simple view of God."

Just so. It is personal experience that makes matters clear to the understanding. The pious Pascal has wisely said: "God has determined that Divine things enter through the heart into the mind." Scripture affirms the same: "No man can know that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12: 3).

It is by being exalted into the consciousness of the personality of the Holy Spirit that we can see in God's seeing and love in God's loving, knowing Christ as He knows the Father (Jno. 10: 14, 15, R. V.). In the Divine consciousness there is no cloudy mysticism as to personality. "God is light, and in him is no darkness at all" (1 Jno. 1: 5). Into this light the Holy Spirit exalts the Spirit-transfigured believer (1 Cor. 3: 18; Jno. 17: 21).

The Rev. William Bramwell testifies: "To dwell in God is our place while on earth; and this is perpetuated by acts of faith. Faith realizes the glory: for though we can not see, yet we see all things in believing, make all that He is our own" ("Memoir," p. 309).

It is only by spiritual transformation that God can be known. Dr. Geo. P. Fisher is correct in affirming: "Within ourselves God reveals Himself

more directly than through any other channel" ("Grounds of Theism," p. 71).

And because of the force of this fact, Satan ever attempts to hinder any one from accepting distinctively the Holy Spirit who alone can exalt the believer to this glorious "simple view of God." And to divert believers from this entrance into clear and "full knowledge" (Col. 1: 9) (Alford, Ellicot), Satan would exalt faith in Christ exclusively.

The deep-seeing John Fletcher saw this Satanic guile. Warning those who do not honor the Holy Spirit, he says: "Are they either established Christians or spiritual churchmen? How long shall the mystery of iniquity prevail? How long shall a Pharisaic, Deistical world destroy the faith of the Son, under color of contending for faith in the Father? And how long shall a world of Antinomian, solifidian professors destroy faith in the Holy Ghost, under pretence of recommending faith in the Son?" ("Works," Vol. I., p. 594).

This specific act of faith accepting the Holy Spirit Himself is illustrated in Christ accepting the Spirit (Luke 3: 21, 22), in the sacred one-hundred-and-twenty at Pentecost (Acts 1: 4-14; 2: 1-4), in the church at Samaria (Acts 8: 15, 17), and in the elders at Ephesus (Acts 19: 6).

This act of faith enthroning the Holy Spirit in the heart free from sin is particularly emphasized in the Scriptures. The act of faith accepting Christ is not put with more point. Instance: "As many as received—accepted—him [Christ];" "they received—accepted—the Holy Ghost" (Acts 8: 17).

A word about this term "received." In both these texts, the original Greek has the transitive verb, *lambanein*, to accept, choose, seize, etc. This verb is not used in the neuter, passive sense. It always implies an intelligent agent. Whenever the Holy

Spirit is the object received, the Greek *lambanein*, to accept, is invariably used. The inference is that the Holy Spirit Himself is always accepted by direct choice of will. Were this not so, *dechomai*, to receive (Acts 3: 21), or *komizo*, to receive (2 Cor. 5: 10), or some one of the other six verbs admitting the passive idea of "receive," would have been used.

The texts expressing the accepting of the Holy Spirit are Jno. 7: 38, 39; 14: 17; 20: 22; Acts 2: 38; 8: 15, 17; 10: 47; 19: 2; Rom. 8: 15; 1 Cor. 2: 12; Gal. 3: 2, 14; 1 Jno. 2: 27; Rev. 22: 17. In all these texts the forcible, active transitive verb, *lambanein*, to accept, take, choose, seize, is used without exception.

Furthermore, in ten of these texts *lambanein*, to accept, is in the Aorist tense to indicate that the Holy Spirit is accepted by a distinct act of will just as Christ is accepted in Jno. 1: 12, where *lambanein*, to accept, is also Aorist.

To hold that the Holy Spirit is received "as a matter of course," without special act of appropriating faith, is no innocent mistake. It is like the notion that Christ is received "as a matter of course," without special act of appropriating faith. This would render experimental Christianity impossible; that renders progress beyond cleansing from sin impossible (Jno. 16: 7, 13). Since the personal Holy Spirit is necessary to progress, such progress without Him is impossible.

The erroneous notion is abroad that the Holy Spirit did come once for all into the world at Pentecost; therefore He is now in the world; hence all we need do now is to recognize Him.

This error is subtle. (1) It confounds the Holy Spirit's omnipresence in the natural world with His personal presence in the saints. One might as well confound Christ's omnipresence in the natural world

(Jno. 1: 3; Heb. 1: 3) with His personal advent at Bethlehem. (2) His coming at Pentecost was not into the world, but into believers. He comes into the world only by virtue of entering into believers, apart from whom He has no *personal* manifestation in the world.

Specifically accepting the Holy Spirit by definite act of faith subsequent to cleansing from indwelling sin, has been proved scriptural. It is supported by many trustworthy witnesses. A few testimonies will suffice:

Miss J. Stahl, Missionary to India, testifies: "Three years ago the Lord cleansed my heart from all sin, and since that time I have had the clear witness of the Spirit to my cleansing. I did not however receive the Holy Ghost Himself as an indwelling personality until about three weeks ago. For a year I have known there was something lacking in my experience; and during the camp-meeting at Knowlton, Iowa, August 11-21, 1892, I was led to see clearly that what I lacked was the baptism, the anointing, the filling with the Holy Spirit. At that meeting I began definitely to seek this experience; and three weeks ago, alone in my room at 10 P. M. I received the Holy Ghost. Before that time I was conscious of His work witnessing to my conversion and to my cleansing. But now the Holy Spirit Himself dwells in me, and guides me, and speaks through me. Glory be to His name!" ("Highway," Dec. 10, 1892).

Dr. S. A. Keen, after having enjoyed for ten years the grace of a heart cleansed from all sin, received "nearly eleven years" subsequent to conversion, testifies to a "sun-rise" experience as follows: "The sun had been shining; it now appeared above the horizon. His light had been received—now his face was recognized—his glory had risen on my soul. . . Then broke on me a *personal* recognition of the

Holy Ghost. . . So, without any struggle, except with temptation from Satan to doubt, but simply claiming the promise, 'How much more shall your Heavenly Father give the Holy Spirit to them that ask him,' there came a manifestation of the Spirit which opened a glorious sun-rise epoch. In its light I saw that for ten years I had been in the land, but camped near the crossing, and that all the land was yet before me. Each day I see some new strength of the Christ-life and the Christ-nature, some new range of blessedness and peace; and away I go for it by simple faith and prayer" ("Praise Papers," pp. 62-64).

Notice how Dr. Keen's experience, as "camped near the crossing," or simply maintaining his purity of heart, confirms the teaching of Scripture that there is no progress after purity, only by accepting the personal Comforter and Guide.

For ten years he had seen things from the standpoint of purity. Likewise persons justified and not cleansed from indwelling sin, view salvation from the standpoint of forgiveness of sins. Just so long as the Scriptures concerning the "stature of the fulness of Christ" (Eph. 4: 13) are interpreted down in the light of experience thus limited, scriptural Christianity will be unknown.

CHAPTER XXXII.

KNOWING THE COMFORTER.

Two opposing powers control mankind. The one is evil; the other, good. All people submit to the one or the other on arrival at the age of moral choice. Every individual is conscious of these contrary forces within himself. "Know ye not, that to whom ye yield yourselves to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6: 16).

Ability always to discriminate between the two, is the mark of the real Christian. "I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father" (Jno. 10: 14, 15, R. V.).

This power to know Christ is not simply a spiritual gift. Divine direction is superadded; for "no man can say, Jesus is Lord, but in the Holy Spirit" (1 Cor. 12: 3, R. V.).

Accordingly, believers must have a personal knowledge of the Holy Spirit in order to know Christ *personally*; otherwise they "know Him only by reputation," as one expressed it. Knowing Christ by His works is quite different from knowing Him directly, personally. Hence without knowing the Holy Spirit *personally*, one is open to deception. Rev. Jno. Fletcher in a letter to Mr. Joseph Benson justly observes: "The dispensation of the Spirit is confounded with that of the Son, and the former not being held forth clearly enough, formal and lukewarm believers in Christ suppose they have the gift

of the Holy Ghost. Hence the increase of carnal professors" (Benson's "Life of Fletcher," p. 266).

In the Gospel light, such confusion is not possible. Christ emphatically declares: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and *will manifest* myself to him." "How unto us, and not unto the world?" inquired His kinsman, Judas. Jesus answered and said unto him, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him" (Jno. 14: 21-23). With this constant *personal*, inward presence of the Father and the Son, by means of the *personal* indwelling of the Holy Spirit (Jno. 14: 17), confusion and deception are rendered impossible (Jno. 15: 10; 2 Pet. 1: 10).

Here is the impregnable citadel of Christianity; for, as Dr. McCosh has said, "The greatest skeptics have allowed that we must trust consciousness" ("Christianity and Positivism," p. 194). On this point philosophers, irrespective of religious creed, agree: "That given in consciousness is undoubtedly true" (Sir William Hamilton). "Whatever is known to us by consciousness is known beyond possibility of doubt" (John Stewart Mill).

If there be this realm of certitude, how is it that there is so much division of opinion among professing Christians on points of personal experience? Because of so limited personal experience. There can be no other answer.

Such division of opinion is not confined to religion. The mechanical application of steam-power was persecuted as "Fulton's folly." The opposition of statesmen and scientists against Mr. Morse for conceiving a plan to convert the lightning into means of distant communication, is still fresh in history.

The incredulity respecting Cyrus W. Field in laying the Atlantic cable is in the memory of this generation.

What has brought about the unity of opinion now existing? Experience; nothing but the facts of experience. Martyrdom in science runs parallel with martyrdom in religion back through the centuries. Mutual experience on given lines brings about mutual thought and feeling. Experience is the test of truth in religion as well as in science.

Keep God out of human experience, is Satan's battle-cry through all time. To accomplish this, two methods are employed: (1) to destroy faith in Christ, the Divine provision of salvation; (2) to destroy faith in the Holy Spirit, the Divine application of salvation. Every attempt to destroy or obstruct Christianity has been an effort to carry away one or both of these central columns.

The Divine Person of Jesus Christ has been the battlefield of the past century. The Divine Person of the Holy Spirit is the battlefield of the opening century.

In the contest over the Divine Person and mediatorial work of Christ, many writers lost sight of the Divine personality of the Holy Spirit. By consequence, many believers in Christ are practical binarians instead of trinitarians. They give trust, adoration, and obedience to the Father and to the Son, but omit, if not refuse, the same to the Holy Spirit; notwithstanding "the Christian economy is specially the dispensation of the Spirit" ("System. Theol.," Hodge, Vol. I., p. 376).

This binarian sort of Christianity, leaving its subjects void of a personal Christ in consciousness, affords great advantage to Satan in his present attack upon the Holy Spirit. With these binarian believers, Christianity is all a matter of opinions and of feel-

ing. Take away the religious feeling, and doctrines only remain; remove the doctrines, the opinions, and nothing is left.

Let me illustrate: Christ is the spiritual husband of the believer (2 Cor. 11: 2). The wife has decided opinions and feelings concerning her husband. Take away those feelings, and the opinions are not destroyed. Remove the opinions, and the husband still remains. He is not feeling, nor opinion, but a person. Marriage is not a matter of feeling and of opinion merely. Likewise Christianity. Apart from its emotion and its doctrine, the personal Christ remains. "Christianity is non-existent apart from Christ: it centers in Christ, radiates now as at first from Christ" ("Bampton Lect.—Lord's Divinity," p. 127).

Such is the teaching of Christ. "I am the vine, ye are the branches. . . Apart from me ye can do nothing" (Jno. 15: 5, R. V.). Tradition reads: "Apart from my doctrine,—my ways,—ye can do nothing." But Christ declared, "Apart from ME,—*my own* PERSON,—ye can do nothing." It is clear that apart from the personal Christ, there is no Christianity.

And apart from the Holy Spirit there is no way of coming to the knowledge of this personal Christ; for "no man can say Jesus is Lord but in the Holy Spirit" (2 Cor. 12: 3, R. V.); not in the doctrine or operations of the Holy Spirit, but "in the Holy Spirit,"—the Holy Spirit Himself.

After Satan has surrendered the outer works of his defense, he makes his final stand in this inner fortress, attacking the Holy Spirit. By this, he is enabled to debar the Holy Spirit, the Son of God, and the Father from human consciousness, and thus make real Christianity impossible, and his own kingdom triumphant.

Satan's masterful stroke is made here, not by opposition so much as by misrepresentation. The Holy Spirit is not denied; only His personality is ignored. Divine influence, Divine illumination, Divine peace, Divine joy, etc., are in turn called the Holy Spirit.

Mention the Holy Spirit as a fact in Christian consciousness, and the majority of believers in Christ at once think that you mean that religious conviction, peace, or joy which they felt on certain occasions. They remember a thing, a conviction or an emotion, which they regard as the Holy Spirit.

Here Satan as an angel of light works "spiritual wickedness in the heavenlies" (Eph. 6: 12) by displacing sacred, heavenly things out of their Divine order and rank. He covertly degrades the Holy Spirit by exalting His work into the very place occupied by the Holy Spirit Himself and calling that work the Holy Spirit. And, so, a thing done by Him is called the Holy Spirit until the thing done and the Holy Spirit are both deemed things, and equally termed "it."

The early disciples knew whether Christ or the Holy Spirit addressed them. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13: 2). See Acts 8: 29; 10: 19; 15: 28; 16: 6; 20: 23; 21: 11.

Dr. Daniel Steele rightly declares: "We can not comprehend God the Holy Spirit; but when we fulfill the required conditions, we do assuredly apprehend the Paraclete dwelling within us" ("Milestone Papers," p. 215).

As the early disciples apprehended the Personal Holy Spirit, on meeting the required conditions, so may all modern disciples; because in Christ Jesus the Holy Spirit acts according to law (Rom. 8: 2), and

His law, like His nature, is eternal and unchangeable.

As a witness Dr. Steele affirms: "I have got one step beyond the Apostles' Creed. I do not say, 'I believe in the Holy Ghost,' but I know the Holy Ghost. It is no fanaticism; ye know him" ("Advocate of Holiness," 1881, p. 253).

President Jonathan Edwards testifies: "I have many times had a sense of the glory of the Third Person in the Trinity, in His office as Sanctifier, in His holy operations communicating Divine life to the soul," etc. ("Works," Vol. I., p. 133).

William Taylor, Bishop of the Methodist Episcopal Church for Africa, testifies: "At other times I have had a special manifestation of the personal Holy Ghost and the amazing love of the Spirit for a perishing world, and in adoring love and sympathy put myself at His disposal to illuminate and lead me according to His own infinite wisdom and love" ("Divine Life," 1886, p. 246).

The high rank of these witnesses as to intellect, Christian character, and theological attainment illustrates with incontrovertible force the Scriptural doctrine that the Holy Spirit does in the act of specific faith therefore become *personally* manifest in the Christian believer's consciousness.

During the last twenty years I have known some persons to give clear testimony to this blessed fact of knowing the Holy Spirit Himself. Among the fully sanctified still living, I could name a goodly number who know the Holy Spirit Himself.

CHAPTER XXXIII.

PENTECOSTAL REPENTANCE.

“Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit” (Acts 2: 38, R. V.).

Pentecost begins a new era. A new centre is established for thought and feeling and action. A new force comes forth giving a mighty uplift and enlargement to spiritual, social, and political life.

Under its impulse, old words expand with new meaning; and new words spring into being. All things take on greater value. Prof. Max Mueller rightly says: “Since that day of cloven tongues a new light is spreading over the world; and objects rise into view which had been hidden from the nations of antiquity. Old words assume a new meaning; old problems, a new interest; old sciences, a new purpose.”

The peerless perfections of the Greek language were put to their utmost tension to express the riches of Pentecostal grace. And to transfer this wealth into other languages has baffled the skill of translators till now.

Of this kind is the text heading this chapter. The idea commonly conveyed by the term “repentance,” falls far short of the idea God would convey by the Greek word *metanoia*.

The common idea of repentance is that of sorrow for sins committed, which leads one to renounce wrong doing. Accordingly, Mr. Webster defines repent, “(Theol.) to be sorry for sin as morally wrong,

and to seek forgiveness; to renounce the love and practice of sin." So the word is commonly used.

According to this definition, repentance is destructive on the one hand, but not constructive on the other. It is the forsaking of wrong rather than the acceptance of right. It abhors hurtful disobedience rather than loves helpful obedience. It inquires "Is this wrong?" rather than "Is this right?" It "renounces the love and practice of sin," but fails to embrace the love and practice of holiness.

The Catechism defines repentance to be "a godly sorrow on account of sin (2 Cor. 7: 10) indicated by the forsaking of sin and a sincere turning to God." If "sincere turning to God" signifies the direct opposite of "the love and practice of sin," namely, embracing God, then this definition is the complete equivalent of the original *metanoia*. Pentecostal repentance is completely destructive of sin and completely constructive of holiness.

Accordingly, De Quincy remarks: "I understand by *metanoia* a revolution of thought—a great intellectual change—in accepting a new center for all moral truth from Christ."

It not only implies the forsaking of sin, but also the accepting of sin's opposite, holiness.

Likewise Matthew Arnold says: "Of *metanoia*, as Jesus used the word, the lamenting one's sins was a small part; the main part was something far more active and fruitful—the setting up an immense new inward movement for obtaining the rule of life. And *metanoia*, accordingly, is a change of the inner man" ("Methodist Review," 1896, p. 498).

Liddell and Scott define *metanoia*, "afterthought, a change of mind on reflection: hence repentance" ("Lexicon").

Greenfield defines *metanoia*, "a change of one's

mode of thinking, feeling, and acting—Matt. 3: 8, 10" ("New Testament Lexicon").

You see the "change of mind on reflection," the "change of one's mode of thinking, feeling and acting," is not limited to sin.

Once more. *Metanoia* is composed of *meta* which in composition, as in this case, means communing, participation; and *noco*, to see, perceive, think. Therefore *metanoia* is thinking, feeling, and acting in participation with another. As God gives one light, one thinks, feels, and acts with God. "Changing the mind on reflection, one participates in God's thinking, feeling, and acting."

Now turn back to the popular usage of the term "repentance" as given by Mr. Webster, and the change of meaning is apparent. Modern usage includes only a fractional part of the original meaning of *metanoia*, or repentance.

Scriptural repentance is not initial simply. On the contrary, it extends throughout the range of Christian experience. It is no mere title-page. It runs through every chapter of the Christian life.

Notice the ascending scale of Pentecostal repentance: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." This is initial repentance, "unto remission of sins."

Now this: "Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2: 5).

Now for the right interpretation of this text. "Repent and do thy first works" is commonly interpreted to mean "come back to Christ and do thy first works of repentance unto justification again."

This is a view of repentance from the standpoint of justification. This view regards the condition as one of actual sin, below the point of justification, or favor with God. Against this interpretation stands the context: "I know thy works, and thy labor, [toil, care, perplexity] and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored and hast not fainted."

This is not the portrait of a sinner. To endure, be patient, and labor for Christ's sake without fainting describes a regenerated person.

But how can one be fallen and yet not be an actual sinner? One now in a regenerate state after the fiery force of Pentecostal love has gradually slipped away (Heb. 2: 1), sees clearly that it can occur. Such persons now live in a state of regeneration; but they feel certain of having sustained a loss, just how is not clear. Somehow the heat of the Holy Ghost love has abated. A time comes when such persons must return to their former rank of burning love. That time for Ephesus had come.

John Wesley hits the point: Remember from whence thou art fallen—"From what degree of faith, love, holiness, though perhaps insensibly" ("Notes").

This same kind of repentance is taught in Heb. 6: 1, "Leaving the principles of the doctrine of Christ, let us go on unto perfection." It is the cleansing of "the branch that now beareth fruit, that it may bear more fruit" (Jno. 15: 2).

There is leaving bad for good, good for better, and better for still better. And *metanoia*, translated repentance, is the term which expresses it. From stage to stage we participate in God's thinking, feel-

ing and doing. This is *metanoia*, repentance in the Pentecostal dispensation.

What God has to show us and reveal in us, is immensely more than the destruction of sin. This He would do at a stroke (1 Jno. 1: 9); but revealing Himself in us "from glory to glory" (2 Cor. 3: 18), is an ever-progressive operation. And *metanoia* includes this progressive constructive grace as well as the instantaneous destructive grace ending sin.

In accordance with this standard, John Wesley preached repentance in believers; and Mr. Moody testifies: "I have repented ten thousand times more since I have known Christ than before" ("Northfield Sermon," Aug. 13, 1893).

And what has been said of repentance is true also of "remission of sins." The common interpretation is simply the pardon of sins.

If "remission of sins" simply means the forgiveness of actual sinning, then baptism signifies less than circumcision, which not only signified pardon of sins committed but also purity of heart. And if the initiatory rite of Christianity is of less significance than that of Judaism, that is, circumcision, then truly is Christianity of lower rank than Judaism; for all Christendom allows that circumcision indicates the complete removal of sin unto purity of heart (as seen in Chapters IV. and VII.).

It is evident that "remission of sins" must mean more than the pardon of sins committed. The eminent theologian of Methodism for a hundred years, Richard Watson, incisively declared that circumcision "held out the promise of justification, by faith alone, to every truly penitent offender. It went further, and was a sign of sanctification, or the taking away the pollution of sin, 'the superfluity of naughtiness,' as well as the pardon of actual offences (Rom. 2: 28; Deut. 30: 6; Jer. 4: 3; Deut. 10: 15,

16). . . . But as a sign baptism is more than circumcision; because the covenant, under its new dispensation, was also to bestow *the Holy Spirit*, in His FULNESS upon all believers; and of this effusion of 'the power from on high' baptism was made the visible sign" [capitals the author's own] ("Theolog. Institutes," Vol. II., p. 626).

That "scholar of a thousand years" [Theodore Parker] and "Prince of commentators" [Spurgeon], Dr. Adam Clarke, says: "The phrase, *aphesis tōn hamartiōn*, remission of sins, does not mean merely the pardon of sins, as it is generally understood, but the removal or taking away of sins; not only the guilt, but also the very nature of sin, and the pollution of the soul through it, and comprehends all that is generally understood by the terms justification and sanctification. For the use and meaning of the phrase, see Mark 1: 4; Luke 1: 77; 3: 3; 24: 47; Acts 2: 38; 5: 31; 10: 43; 13: 38; 26: 18; Col. 1: 14; Heb. 10: 18" ("Com. on Matt.," 26: 28).

Dr. Clarke stands by the root-meaning of the word *aphesis*, a freeing, dismissal, as in Luke 4: 18, Christ preaching [*aphesis*] "deliverance to the captives." To deliver a captive is to free him completely.

The repentance and the baptism in the text is into complete freedom from sin, thus enabling the believer to accept the Holy Spirit as personal indwelling Comforter and Guide.

With the foregoing Scriptural interpretation of "remission of sins," one avoids the antiscritptural dilemma of trying to have the personal Holy Spirit dwell in a heart polluted by indwelling sin.

More. This interpretation saves one from the error of teaching believers to accept the Holy Spirit in person as on Pentecost, in order to cleanse the heart, thus reducing Pentecostal Christianity down

to the rank of the Mosaic dispensation which had already afforded purity of heart to believers, as amply proved in Chapters IV., V., and VII.

More still. This interpretation saves one from substituting the grace of the Mosaic dispensation for that of Christianity, and so debarring real Scriptural Christianity from the world.

Pentecostal repentance prepares the way for Pentecostal power and the Pentecostal triumph of primitive Christianity.

CHAPTER XXXIV.

THE "HOLIEST OF ALL."

The Jewish tabernacle was introduced in Chapter VI. There its general signification was presented. It was shown that the "Sanctuary" and its fore-court with their services symbolized the grace and Divine activities for personal realization at that time. It was also seen that the veiled "Holiest of All" was hid from observation then, and indicated an experience still future, which could not be realized "while the first tabernacle was yet standing" (Heb. 9: 8); that is, while the "Sanctuary" with its services was "standing" as a type in constant use.

We come now to consider the apartment of the tabernacle called "The Holiest of All."

What did it signify? What experience still future did it typify? Its form was a perfect cube signifying perfection. Each side measured ten cubits. In it was the ark of the covenant containing the two tables of the ten commandments. Covering it was the Mercy Seat from which rose the two cherubim of solid gold. Between these and above the Mercy Seat was the Shekinah. Out from this proceeded the voice of God as He spake with Moses face to face. Here was God's manifested dwelling-place (Ex. 25: 8).

"The Holiest of All" typified two things (1) "Heaven itself" (Heb. 9: 24), (2) the Christian's heart in Christian experience. "After those days [Mosaic dispensation] saith the Lord, I will put my law in their inward parts, and write it in their hearts" (Jer. 31: 33); "I will put my laws into their hearts, and in their minds will I write them." "Having

therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, through the veil, that is to say, his flesh; and having a high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water" (Heb. 10: 16-22).

But how can the "Holiest of All" typify the state of Heaven and the state of the Christian heart at the same time?

This is brought about by cleansing, spiritualizing, and exalting the Christian heart till it becomes like Heaven. The above Scripture affirms this. After the believer is washed from his sins and his heart sprinkled from evil indwelling, he is then exalted or transfigured into the "Holiest of All" by the "blood of Jesus."

This experience is well expressed by Dean Alford: "Materially, we are yet in the body; but in the spirit, we are in heaven—only waiting for the redemption of the body, to be entirely and literally there."

It was the rending away of the "second-veil" in Christ's death, whereby the "Holiest of All"—Heaven—became a human experience; because Christ's humanity, representing the human race, had not before this entered into the experience of Heaven. And He could not give to His followers what He Himself had not.

Even as before His death, by the influence of the Holy Spirit, Jesus enabled His disciples to participate in His life on earth (Jno. 15: 5); so since His death, in the Person of the Holy Spirit, He now enables His followers to participate in His life in Heaven.

The spiritual F. Godet presents this idea in his comment on Jno. 20: 22: "He associates them in His state as raised from the dead, just as later, through

Pentecost, He will make them participate in His state as one glorified."

Andrew Murray has the same thought on Heb. 9: 8: "It was the Holy Spirit who, when the way had been opened, came out from the Holiest of all on the day of Pentecost, to impart to men the life and the power of the glorified Christ" ("The Holiest of All," p. 288).

Furthermore: "Christ lived with His people in the Old Testament. He passed through the first tabernacle as a spiritual experience in perfect reality; it was only with His resurrection and ascension that the New Testament began" (Ditto, p. 292).

"The Pentecostal gift brought down from above the higher life into which the Son had entered. The Holy Spirit made the light and love and holiness of the inner sanctuary not only a vision, a revelation, but a possession and an experience" (Ditto, p. 298).

All this is in harmony with the teaching of Christ from the beginning. He preached, "Repent; for the kingdom [condition and rule] of heaven is at hand" (Matt. 4: 17).

Real Christianity dates from Pentecost. It is the spiritual state of Heaven brought down to earth. This is much more than pardon of sins, regeneration, and purity of heart,—all of which were enjoyed under the Mosaic dispensation.

John Wesley dates "The institution and history of the Christian church, from the time of His ascension" ("Pref. Notes" [British Edit.] p. vi.).

Dr. Adam Clarke has Christianity begin with the advent of the Comforter: "He who receives not this baptism . . . can not with any propriety be called a Christian, because that which essentially distinguished the Christian dispensation from that of the Jews was, that its author baptized all his followers with the Holy Ghost" ("Comment." Jno. 3: 5).

The acute and saintly John Fletcher makes the advent of the Spirit the beginning of Christianity: "The difference between the privileges of the Jewish, and those of the Christian dispensation is still more clearly described in 2 Cor. 3: 18. There the Christian dispensation is opposed to the Jewish dispensation." Again: "Mr. Wesley clearly distinguishes Christian faith properly so called, or faith in Christ glorified, not only from the faith of a heathen, but also from the faith of initial Christianity" ("Works." Vol. I., pp. 574, 589).

"The Holiest of All" was God's special place of abode. In real Christianity this abode is in the Holy Spirit transferred to the believer (1 Cor. 3: 16; Eph. 2: 22).

Pentecost revealed the presence and power of Christ glorified. As Dean Alford has it, "in spirit we are already in Heaven." This likeness to heaven is witnessed by John: "As he is so are we in this world" (1 Jno. 4: 17). By and in the Holy Spirit the present life of Christ is produced in the Christian. They are "made partakers of Christ glorified" ("Fletcher's Works, Vol. I., p. 592). Or, in other words, it is the "spiritual coming of a risen Saviour" (Ditto, Vol. III. p. 197).

The "Holiest of All" being opened in the death of Christ, its law and its Shekinah are, by the Holy Spirit, transferred to the heart of the believer. As God spake from the Shekinah over the mercy-seat to Moses, so God now speaks to the believer from the Holy Spirit within. And as His presence in the "Holiest of All" produced the Shekinah-radiance, so His presence in the believer's heart produces the Holy-Spirit-radiance. And as that radiance filled the temple with glory (2 Chron. 7: 1, 2), so this radiance fills the body with glory (2 Cor. 6: 19).

CHAPTER XXXV.

ADJUSTMENT AND SCOPE.

On entering the "Holiest of All" one needs adjustment to new relations. Proper adjustment secures rapid growth. Both adjustment and enlargement are usually expressed by the one word perfection. Disadvantage results because the two ideas are distinct.

Adjustment and scope are not equivalents. The one may imply the other, but not of necessity.

One-half of a hinge may be adjusted to the other half, and there is perfection of adjustment. The hinge is perfect, but will not become any larger. Scope is not implied. Again: Saw off the limb on that fruit-tree, and prepare the stock for the scion to be grafted. Now cut the scion into proper form and set it into the split prepared for it, adjusting bark to bark and sap-line to sap-line. The adjustment is perfect. The wounded parts are covered with wax to exclude the air. In a few days leaves appear, and enlargement results. It is perfect. It answers its end. It was adjusted to grow. Its perfection now is one of enlargement, of scope. The perfection of adjustment precedes that of scope and is preparatory to it.

Likewise in the Christian life, there is the perfection of adjustment followed by the perfection of scope. These are distinct in nature. In the original Greek this distinction is quite manifest. These two distinct perfections are always kept distinct by two different words used to express them.

In the German translation by Luther the distinction is clear. So in some other translations it is

manifest, but in the English version the distinction is not observed.

1. The perfection of adjustment is found in the following: "And also this we wish, even your perfection [*katartisin*, adjustment]" (2 Cor. 13: 9).

This Greek word is composed of *kata*, intensive, and *artizein*, to adjust, restore, put in order or joint again.

The context indicates that the need was readjusting, rejoining. "I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed" (2 Cor. 12: 21).

To construct and maintain a Christian church of the materials at hand in Corinth [they were brainy and licentious], Paul found a stupendous task. He bent all his forces thereto.

"All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect [*artios*, adjusted or rejoined]" (2 Tim. 3: 16, 17).

Luther gives it a fine touching, *geschicht*, apt, quick to see a point. This readiness to see things spiritual and things carnal comes of accurate Gospel acquirements through the Holy Spirit.

"Night and day praying exceedingly that we might perfect [*katartisai*, adjust, replace; *erstatten*—Germ.] that which is lacking in your faith" (1 Thess. 3: 10).

The succeeding chapters give in supply the right adjustment to God, to the church, and to one another, resulting in complete holiness of spirit, soul, and body, perpetuated by the presence of the Lord Jesus Christ.

Once more. "Make you perfect [*katartisai*, adjust you] in every good work to do his will, working

in you that which is well-pleasing in his sight, through Jesus Christ" (Heb. 13: 21).

The Holy Spirit, through Jesus Christ, working the Divine pleasure in us, is conditioned upon our adjustment to the Divine plan.

The human spirit acts freely when the body, through the soul, is rightly adjusted to the spirit. Likewise God works freely through every believer rightly adjusted to Him.

2. The perfection of scope, or enlargement, is consequent upon that of adjustment. This is forcibly set forth in this text: "He gave some, apostles; some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting [*katartismou*, adjusting] of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect [*teleion*, fullgrown, R. V.] man, unto the measure of the stature of the fullness of Christ" (Eph. 4: 11-13).

Here the first "perfecting" is in adjustment; the second "perfecting" is in growth, in scope. Different ideas expressed by different words; but, in English, one word, perfection, stands for both.

Advancement, enlargement, is duty equally with becoming children of God. Grace constructive of righteousness is obligatory equally with grace destructive of sin.

This perfection of enlargement, scope, is expressed by *teleion*, from the verb *teleō*, "to finish, complete, to perfect, to accomplish its end" ("Lidd. and Scott's Lex.,").

"Be ye therefore perfect [*telcioi*, finished, complete, fit to accomplish your end] even as your Father in heaven is perfect" (Matt. 5: 48).

The context shows that the perfection required was not complete purity simply, but complete, self-

sacrificing, patient, perpetual love. It implies enlargement of ennobled character.

"If thou wilt be perfect [*telcios*, finished, complete in character], go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me" (Matt. 19: 21).

In moral purity and in loyalty to conscience, this young ruler (Luke 18: 18) was a marvel. His fervor of holy purpose incited him to go "running" to Jesus in order to inquire what might yet be lacking in his personal character.

Under searching questions concerning the observance of moral law and social purity, the young man, with pure face and candid eye, replied, "Master, all these have I observed from my youth; what lack I yet?" "Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest" (Mark 10: 21). The inquiry implies completeness, scope. But our Lord's sweep of spiritual possibility and obligation for this young man overmatched his consecration and obedience. It did not overmatch his power to obey.

Up to this time this young man had not failed in adjustment nor in scope. But under increased light, he failed in both. He refused instant obedience to increased light. This rendered further peace impossible. "He was sad, and went away grieved" (Mark 10: 22).

So now. Many regenerated and even purified people duplicate, for a time, the case of this young man. For a while they run well [he had from youth], and afterwards, "through the deceitfulness of sin fall from the grace of God."

Every fully purified believer, sooner or later, comes to a crisis in spiritual life when conviction for scope in spiritual life becomes clear. At once instant

determination for enlargement becomes a condition of further favor with God.

"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1: 28).

"Perfect" is *teleion*, finished, complete. What is here implied is given in verses 9-11, "We do not cease to pray for you, and to desire that you might be filled with the [*epignosis*] perfect knowledge [Bishop Ellicott, Dean Alford] of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing unto the [*epignosis*] perfect knowledge of God; strengthened with all might [literal—"dynamized with all dynamite"], according to the might [*kratos*] of his glory [R. V.], unto all patience and long suffering with joyfulness." "*Kratos* of his glory" may mean rule, administration of His glory.

Prayerful study of this text will give the wonderful sweep, scope of the perfection implied.

To the same effect is Col. 4: 12: "Agonizing for you in prayers, that ye may stand perfect and filled full [Gr. and Germ.] in all the will of God." See 1 Cor. 2: 6; Gal. 3: 3; Jas. 2: 22.

Dean Alford rightly declares: "The full knowledge of God is the real instrument of enlargement in soul and life of the believers."

This perfection is obligatory.

"Let patience have her perfect [full scope] work, that ye may be perfect [full scope], wanting nothing" (Jas. 1: 4).

"Wherefore leaving the doctrine of the first principles of Christ, let us press on [*pherometha*—be borne onward] unto perfection" [full age, R. V.] (Heb. 6: 1).

This question of scope—enlarging and empowering of character, is not left to any one's option. It is commanded. It is a question of life and death. Being left weak, one will be deceived; and being deceived, one will be destroyed (Eph. 4: 14; Heb. 3: 12-14).

CHAPTER XXXVI.

SPIRITUAL PARALLELS.

Between Christ and the Christian there is a likeness. All concede this. Between the Christian and the human nature of Christ there is a complete resemblance. His humanity is the model for ours. Dissent from this is possible only from the standpoint of sin and a misapprehension of the Atonement.

M. de Pressense truly affirms: "Christ did more than simply assume human nature. He became the head of a new humanity, and its representative before God" ("Early Years of Christianity," p. 273).

Dr. F. Godet on Jno. 17: 19 comments: "Jesus created a holy humanity in His person, and the Spirit has the task and power to reproduce in us this new humanity. The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Dr. Daniel Steele declares: "When sin had dis-crowned Adam and his sons, it was determined in the Council of the Trinity that a new and superior order should be constructed out of the ruined race. A second Adam appears on earth as the first term of the glorious series, the new founder of the new order" ("Mile-Stone Papers," p. 13).

This is the Biblical view: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5: 17).

On this true basis, the life of Christ and that of the Christian show parallel lines.

Mr. Webster defines parallel, "conformity contin-

ued through many particulars, resemblance, likeness" ("Unabridged").

Side by side the inner life of Jesus and that of the Christian show "conformity continued through many particulars":

1. *Both have the same Father.* "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God" (Jno. 20: 17).

"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2: 11).

2. *Both are begotten by the Holy Spirit.* "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3: 16).

"For that which is begotten in her is of the Holy Ghost" (Matt. 1: 20—Wesley's Trans., so Luther's).

D. D. Whedon rightly notes: "By this we understand simply that the Divine power was imparted to the human person of the Virgin, from which a being of perfect holiness should be conceived and born, blending the Divine and human natures."

These natures blend, but do not mix. Each retains its essential characteristics. His human nature was that of mankind after the fall except its sinfulness. Christ "took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren" (Heb. 2: 16, 17); "touched with the feelings of our infirmities," "in all points tempted like as we are, yet without sin" (Heb. 4: 15); "himself hath suffered being tempted" (Heb. 2: 18); "and learned obedience by the things which he suffered" (Heb. 5: 8).

John Wesley rightly says on Jno. 1: 14; "He

united Himself to our miserable nature with all its infirmities."

With all this, how is Christ superior to Adam before the fall? Answer: Pure fallen human nature with God indwelling is better than pure unfallen human nature without God indwelling. Adam was pure and innocent by creation. He must become holy with God indwelling, by free moral choice. Instead of reaching this goal he fell from purity and innocence into sin and guilt.

Recur to the words of Dr. F. Godet above. "Jesus," the human nature of Christ, was perfectly pure by conception; but by His pure choice He created His pure human nature into the holy human nature with God indwelling.

Is it affirmed that of course Jesus did not commit sin because He was, unlike other men, begotten by the Holy Spirit? It is written: "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 Jno. 5: 18).

3. *Both are alike in purity.* The state of Divine sonship calls for Divine purity: "Every one that hath this hope set on him purifieth himself even as he is pure" (1 Jno. 3: 3). To divorce them is to forfeit both.

"We must either be in possession of this high state of grace, or pressing after it, if we would retain the favor of God" (John Wesley).

"No man is a friend of God, who can acquiesce in a state of sin" (Albert Barnes on 2 Cor. 7: 1).

Such are the aspirations of the regenerate that he "PURIFIETH HIMSELF EVEN AS HE IS PURE."

This Christly purity of the saint involves a life essentially Christ-like: "Little children, let no man

deceive you: he that doeth righteousness is righteous, even as he is righteous" (1 Jno. 3: 7).

Dr. August M  yer declares: "This purification takes place after the pattern [*kathos*] of Christ who is *hagnos*, i. e., pure from every sinful stain."

4. *The Christian and Christ are alike in Divine union.* "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (Jno. 17: 20-23).

This same Divine union is forcibly expressed by our Lord in Jno. 10: 14, 15, R. V.: "I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father."

The spiritual Dr. F. Godet comments: "This knowledge is reciprocal. They [Christ and His sheep] thus live in the untroubled light of a perfect mutual knowledge. From this intimate relation between Him and His sheep, Jesus goes back to that which is at once the model and source of it, His relation to the Father."

"The conjunctive even as [*kath  s*, according as] does not express a simple comparison as *h  sper* [as] would do; but it indicates that the Christian's love is of the same nature as that which unites Christ to God. It is as if the luminous medium in which the heart of the Son and the heart of the Father meet each other, were enlarged so as to become that in

which the heart of Jesus and His sheep meet each other" (F. Godet).

He says furthermore: "*Kathōs*, as, indicates more than a simple comparison [*hōsper*]; it designates a conformity. The love which unites believers is of the same nature as that which Jesus testifies to the believer (Jno. 10: 15). Each one, so to speak, loves his brother with the love with which Jesus loves both him and his brother."

This parallel between Jesus and the Christian is perfect. Dr. August Meyer says on Jno. 17: 20: "This ethical unity of all believers, to be specifically Christian, must correspond as to its original type [*kathōs*] to the reciprocal fellowship between the Father and the Son (according to which the Father lives and moves in the Son, and the Son in the Father)."

Get, now, a clear idea of the force of *kathōs* as compared with *hōsper*. The latter indicates simple comparison; the former denotes both comparison and conformity. Illustration: In my right hand is a silver dollar; in my left, an ink-stand. The one weighs even as [*hōsper*] much as the other. I must say *hōsper* in Greek; because there is no conformity, only comparison. Now put a silver dollar into the left hand also; wherefore I must say one weighs even as [*kathōs*] much as the other. In the last case I must say *kathōs* in Greek because the two objects compared are intrinsically the same nature.

In all these parallels between Christ and the Christian, *kathōs* shows sameness of nature additional to comparison.

5. *The conditions of Divine union are the same in both Christ and the Christian.* "As [*kathōs*, the same intrinsically] the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me" (John 6: 57, R. V.).

As Christ lives by appropriating and trusting the Father, even so [*kathōs*, of same nature] the Christian lives by appropriating and trusting Christ. The parallel is complete.

6. *In love both are alike.* "Even as [*kathōs*] the Father hath loved me, I also have loved you: abide ye in my love" (Jno. 15: 9, R. V.).

The Christian is exalted to participate in the love which the Father has for Christ. Dr. Godet: "The love of Jesus for His own is of the same nature as that of God for Him [*kathōs*, not *hōsper*]."

7. *The condition of this love is the same in both.* There was no fate or necessitating factor in Jesus because of which He loved the Father. He was a moral agent. His abiding in the Father's love was of free choice: "If ye keep my commandments, ye shall abide in my love; even as [*kathōs*, of the same nature] I have kept my Father's commandments, and abide in his love" (Jno. 15: 10).

8. *In rule, the parallel holds good also.* "And I appoint unto you a kingdom, as [*kathōs*, intrinsically the same] my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging [ruling] the twelve tribes of Israel [the people of God]" (Luke 22: 29, 30).

Dr. D. D. Whedon comments: "This is the kingdom of the true church, being a humble share in the mediatorial kingdom of Christ himself."

"Do ye not know that the saints shall judge the world?" (1 Cor. 6: 2). This can not mean the final judgment, for in that (Matt. 25 and 26, and Rev. 20: 11-15) the saints are judged themselves. It can only mean that saints shall rule the world. Dr. Adam Clarke gives the import: "Christianity shall so far prevail that the civil government of the world shall be administered by Christians" (*in loco*).

Through Christ and Christians, the Kingdom of

Heaven, God's rule in glory, is to be established now among men. In the Divine rule as in the Divine character, Christians participate.

9. *In the mission of Christ and of Christians, the likeness is close.* "As thou hast sent me into the world, even so [*kathōs*] have I also sent them into the world" (Jno. 17: 18). Dr. August Meyer incisively observes: "The mission He gives them is only the continuation of that which the Father has given Him, as indicated by *kathōs*."

Like mission implies likeness in character. Dr. D. D. Whedon wisely affirms on Jno. 17: 17: "The use to which man is divinely consecrated is eternal service in the sanctuary of heaven; but to attain this use his entire purification must be perfect. If he fails in this, his failure is total." And this sacred use begins and continues on earth; for in verses 21-23, it is the ground of the world's conviction.

In this world "Jesus created a holy humanity in His person, and the Spirit has the task and power to reproduce in us this new humanity,—The law of the Spirit of life which is in Christ Jesus hath made me free from the law of sin and death" (F. Godet).

10. *A parallel exists between the sufferings of Christ and of Christians.* Apart from the Divine merit of His sufferings for human redemption, Christ's suffering and that of the Christian are quite parallel.

(1) His sufferings were in attestation of Divine truth; so the Christian's.

(2) His sufferings were a factor in perfecting His own moral character; so the sufferings of the Christian. "For it became him, . . . to make the captain of their salvation perfect through sufferings" (Heb. 2: 10). "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1: 29).

(3) His sufferings as an example promote high

moral character in others; so, those of the Christian. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. 12: 3). "Forasmuch then as Christ hath suffered in the flesh, arm yourself likewise with the same mind" (1 Pet. 4: 1). "Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2: 21).

Participating in Christ's sufferings is at once the test of true Christian character and the condition for promotion to higher rank (Phil. 2: 5-9). "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. 4: 13). See 2 Cor. 1: 5-7.

Joyful self-sacrifice of the life marks the Christian love. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (Jno. 13: 34). "Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 Jno. 3: 16, R. V.). Dr. E. de Pressense rightly declares: "Without the sacrifice of the life, there is no witness to the truth, there is no Christianity" ("Mystery of Suffering," p. 257).

To suppose this to be only the climax of Christian love is an error. This principle of life-sacrifice sweeps the whole scale of the Christian life. It is the test of discipleship (Luke 14: 26, 27).

11. *Christ and the Christian participate in the same glory.* "And the glory which thou hast given me I have given unto them; that they may be one, even as [*kathōs*, same nature] we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as [*kathōs*] thou lovedst me" (Jno. 17: 22, 23, R. V.).

This glory is immensely more than salvation from transgression. It is more than triumphing love in a pure heart. It is that love which constitutes and characterizes the unspeakable union of the Divine Persons in the Godhead. It has its resplendence in Jesus (Jno. 1: 14), and through Him in the Christian: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 6).

CHAPTER XXXVII.

CHRISTIAN GLORY.

There is no Divine limit to Christian experience. The gracious gift is "according to the riches of his glory" (Eph. 3: 16).

Man's spiritual nature like his intellect, is susceptible of endless improvement.

Prof. Henry Smith, President of the Mathematical Society of London, declared: "Nature has placed no insuperable barrier against the further advance of mathematical science. The boundaries of our present knowledge lie so close at hand that the inquirer has no very long journey to take before he finds himself in an unknown land."

Scientific progress is no longer obstructed by the narrow conservatism of the middle ages. But that conservatism still trammels spiritual progress. Even many of the professed friends of Christ controvert the degree to which Christ now saves believers. Is it truly any marvel that division and doubt hinder the progress of Christianity?

The alarm sounded in the Episcopal Address for the General Conference of the Methodist Episcopal Church [1896], is suggestive: "It can not be too deeply impressed upon our minds that in all ages the church has fallen far short of the Divine ideal, both in purity and power. God's thought and plans for His church are as high above ours as the heavens are above the earth. His Scriptures are full of promises. His skies are full of Pentecosts. 'Ask what you will, and it shall be done unto you,' is the limitless Divine

promise. Heaven and earth are put in pledge for its fulfillment. Both shall pass away sooner than one jot or tittle of His word can fail. When we look at His ideal, promise, provision, and power, at the humiliation and exaltation of the Lord Jesus Christ, at the unwordable groanings of the Holy Spirit, it seems as if provision and performance were scarcely at all related."

It is generally affirmed by Christian writers that justification is a special stage of saving grace. It is coming to be allowed that purity of heart is attainable by faith in the blood of Christ which "cleanseth from all sin" (1 Jno. 1: 7). It is frequently affirmed that the Holy Spirit may dwell by faith in the believer, as his Comforter and Guide (Jno. 16: 13).

Additionally all must allow there is a stage of Christian experience called "glory."

"And the glory which thou gavest me, I have given them, that they may be one even as [*kathōs*, same nature] we are one; I in them, and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me" (Jno. 17: 22, 23).

And that this glory is a personal experience in this world, must be allowed; for it is preparatory to the perfect union of Christians in order to convince men of the truth of the Gospel. This glory is implied in the limitless merit of the Atonement.

The eminent Lutheran Biblicist, Dr. F. Delitzsch, well expresses this on Heb. 7: 25: "Christ is able to save perfectly and to the very end, but without necessarily any reference to time. He is able to save in every way, in all respects, and unto the uttermost, so that every want and need in all its breadth and depth is utterly done away. This salvation is vouchsafed to those who through Him approach to God."

Both in the destruction of sin, and in the con-

struction of righteousness unto the fulness of Christ, the Atonement is all-embracing.

This glory-stage of Christian experience is clearly set forth in the Scriptures.

1. *It is a present gift.* "And the glory which thou hast given me I have given them" (Jno. 17: 22).

Brown and Fausset declare of this glory: "It is not the future glory of the heavenly state, but the secret of that present unity just before spoken of, the glory, therefore, of the indwelling Spirit of Christ" ("Commentary").

Dr. F. Godet says: "The glory which He has communicated to believers is, therefore, the becoming by faith what He is essentially, the object of the same Divine love;—v. 23, 'loved them as thou hast loved me.'"

The infinite, uncreated love of the Father, embracing Christ, is extended, embracing also the Christian. Dr. August Meyer rightly declares on Jno. 14: 16, 17: "In the mission of the Spirit the self-communication of that exalted Christ takes place."

As the disciples of Christ, before His ascension, beheld Him as incarnated *among* themselves; so, after His ascension, they by faith beheld Him as glorified *within* themselves.

This experience seems so wonderful to men that modern tradition relegates it to heaven beyond probation, justifying Dr. Adam Clarke's remark that "perhaps no part of our Lord's words has been less understood or more perverted than the 17th chapter of St. John" ("Commentary").

2. *It is the special object of inspired prayer.* "I cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory [Gr., of the glory], may give unto you a spirit of wisdom and revelation in [epignosis] full knowledge of him; having the eyes

of your heart enlightened, that ye may know what is the hope of his calling, what the riches of the glory of his inheritance, and what the exceeding greatness of his power to usward who believe, according to that working of the strength of his might which he wrought in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world [age, margin], but also in that which is to come" (Eph. 1: 15-21, R. V.).

Here the removal of sin, actual or indwelling, is not a question. They had already accepted the atonement destructive of all sin, and had accepted the personal Holy Spirit (v. 13; Acts 19: 2), enabling them now to accept the atonement for constructive holiness unto the riches of the glorified Christ. This glory comes into Christian consciousness in this world, and increases throughout all future æons or durations.

Still more explicitly Paul's inspired prayer establishes the Divine glory in this world:

In order that the heavenly principalities and powers might now know by the church the manifold wisdom of God according to the eternal purpose in Christ Jesus, Paul says: "I bow my knees unto the Father of our Lord Jesus Christ, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God. Now unto him that

is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen" (Eph. 3: 14-21, R. V.).

This prayer needs close thought on every clause of it. The Christ to be revealed in them by the Holy Spirit dwelling in them is the present, the glorified, Christ, with a view to accept and exhibit in life the knowledge-surpassing love of Christ gladly sacrificing all for the glory of God in the salvation of men.

Many who love God, have not been, subsequently to being cleansed in heart, spiritualized and empowered by the indwelling Holy Spirit to accept Christ as sacrificing all for others. Hence they can not manifest the Christ-love for others.

To reproduce the Christ-love in the world, Christ Himself must be reproduced in the Christian. This is the task of the Holy Spirit: "According to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith."

This glory-stage of Christian experience is not final. It is instrumental to greater grace, as this prayer shows, and also 2 Cor. 3: 18.

It being the direct object of inspired prayer, insures that,—

3. *It is a present experience.* (1) "That ye would walk worthy of God who hath called you unto his kingdom and glory" (1 Thess. 2: 12). This glory of God is as near as the Kingdom of God which Christ declared to be present (Matt. 4: 17). Dr. August Meyer rightly comments: "God calls the reader to participate in his kingdom [*i. e.*, the Messianic] and in His [God's] glory; for Christians are destined to enter upon the joint possession of the

doxa which God Himself has." Truly the Divine *doxa*, glory, as well as the Divine Kingdom, is for this world. "Thy kingdom come. Thy will be done on earth as in heaven," implies all this.

(2) "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. 2: 13, 14). Dr. August Meyer properly notes "obtaining of the glory which Christ possesses." In this concur Grotius, Olshausen, Dean Alford, Bishop Ellicott, etc.

(3) This experience is so over-mastering that it gives name to the Gospel. "According to the gospel of the glory of the blessed God" (1 Tim. 1: 11). To ignore this glory is to ignore the Gospel. To fail of it, is to fall short of the Gospel.

(4) It is a prominent phase and factor in advanced Christian living. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and long-suffering with joy" (Col. 1: 10, 11, R. V.). Literally, being dynamized with all dynamite according to the might [sway] of His glory. There is a stage of Divine revelation and administration [*kratos*] in the Gospel properly termed glory. It is the "mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of his mystery among the Gentiles; which is Christ in you the hope of glory" (Col. 1: 26, 27). Note, "Christ, the present, the risen, the ascended, the glorified Christ in you." Brown and Fausset properly call attention to the full text in Greek, "hope of the glory." The mystery and hope, or

end of the Gospel is to manifest in us the glorified Christ revealing "all the fulness of God" (Col. 2: 9, 10; Eph. 3: 16-19). In this letter to the Colossians, Paul exhausts the surpassing power of the Greek language in his effort accurately to portray in fulness "all the treasures of wisdom and knowledge hid in Christ" (Col. 2: 3). He passes the boundary of classic Greek in coining new words to convey new thought. "No less than thirty-five words occur which are not found elsewhere in the New Testament, twenty of which are in the second chapter" (Whe-don). Dr. Daniel Steele notes the "culmination of phrases as if Saint Paul had strained the Greek language so we could almost hear it snap, to pile up phrases strong enough to express his conception of the clearness of the knowledge which we may have of Jesus Christ" ("Divine Life," 1892, Vol. XIX., p. 15).

(5) "Lest the light [illumination, resplendence] of the gospel of the glory of Christ, who is the image of God, should shine upon them; for we preach Christ Jesus the Lord. . . . For God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light [illumination—margin] of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4: 4-6). This is Paul's experience at that time. He testified to complete freedom from sin in Rom. 8: 2-4; but here he testifies to a glory within expressed by the glory of God in the face of the glorified Christ whom he had himself seen, and could not be mistaken. Conybeare and Howson give this free rendering: "God . . . has caused his light to shine in my heart, that the knowledge of His glory manifested in the face of Jesus Christ might be shed forth (upon others also)." The Authorized Version has "*give*" in italics, indicating that it is not in the original. A preposition is in place of the verb "give."

A close, literal translation is: "God that said, Light shall shine out of darkness, who shined in our hearts [*pros*—according to, suitably to] the illumination of the knowledge of the glory of God in the face of Jesus Christ." The illumination, resplendence, or glory-radiance of God in Paul's heart was of the quality and degree of that radiance in the face of Jesus Christ.

(6) "We all with unveiled face reflecting as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor: 3: 18, R. V.). As the face of Moses reflected the glory of God seen and appropriated by him on Sinai; so the face of the Christian reflects the glory of Christ radiated by the indwelling Holy Spirit. As the Holy Spirit through faith increasingly "from glory to glory" radiates the glorified Christ within the Christian, his face increasingly from "glory to glory" reflects the glory of Christ upon others. Note particularly that the term translated "changed, transformed," is the word in Matt. 17: 2 and Mark 9: 2, rendered "transfigured." There our Lord's "face did shine as the sun, and his raiment was white as the light." This word indicating so marvelous Divine resplendence in Christ, and not being used elsewhere in any other sense, must indicate the Divine resplendence or glory-radiance of Christ in the Christian. In our present opaque state of fragmentary Christianity, we stand abashed and rebuked in the presence of such glory; but moral honesty and grammatical construction forbid a lower interpretation. John Wesley notes: "Moses saw the glory of the Lord, and it rendered his face so bright that he covered it with a veil, Israel not being able to bear the reflected light. We behold His glory in the glass of His word, and our faces shine too. Yet we veil them not, but diffuse the lustre which is con-

tinually increasing as we fix the eye of our mind more and more steadfastly on His glory displayed in the Gospel" ("Notes"). Conybeare and Howson give this free translation: "Where the Spirit of the Lord abides, there bondage gives place to freedom; and we all, while with face unveiled, we behold as in a mirror the brightness of our Lord's glory, are ourselves transformed into the same likeness; and the glory which shines upon us is reflected by us, even as it proceeds from the Lord the Spirit." The "brightness of our Lord's glory" increasingly is reflected as it increasingly shines upon us. But this falls short of the Scriptural idea. The glory is subjective. It is within the believer's heart. Dr. D. D. Whedon aptly comments: "The more we gaze in sympathy upon Him the more we cognize Him and become like Him, which again increases our perceptive power, and thus there is a constant interaction and progress."

(7) Paul having shown Christian glory to overmatch Mosaic glory as sunlight overmatches twilight, and that it is accepted by transfiguration through successive glories (2 Cor. 3: 18), he now would tell its boundless scope and intensity by multiplied hyperboles. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4: 17, 18). The glory is so intense as to be solid, having weight; and as to amount, Paul "troubles the energies of the Greek language to express it. It is '*Kath hyperboleen eis hyperboleen*,' if anybody knows what that is" (Whedon). It is hyperbole upon hyperbole. And that human tradition may not push over into eternity the whole matter, the Holy Spirit in-

contestibly anchors it in the present time by expressing it in the "continuous present, *is working*" (Whedon). Dr. Adam Clarke calls the hyperboles cited by Dr. Whedon "infinitely emphatical, and can not be fully expressed by any translation." This glory is a Divine radiance so intense as to have weight—weight which is exceeding, which is more exceeding, and far more than exceeding, eternal. "It signifies that all hyperboles fall short of describing that weight so solid and lasting that you may pass from hyperbole to hyperbole, and yet, when you had gained the last, you are infinitely below it" [Adam Clarke]. An hyperbole is an exaggerated statement. The truth is that Christian glory is a fact beyond all conceivable exaggeration of extravagant thought. The sum of catastrophes in geology and the union of all forces in astronomy do not constitute even the unit of measurement to express this glory. The finite repeated forever, never can indicate the infinite. The "exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3: 20), is the inspired formula expressing the "riches of his glory." That this glory begins and advances from stage to stage in this life, is put beyond question by the foregoing Scriptures. Others could be cited in addition. Rightly John Wesley's chosen expositor of theology, the seraphic John Fletcher, declared: "With respect to the glory of the Lord, it is at hand. Whatever false wisdom and unbelief may whisper to our hearts, it can not be farther off than the presence of Him who fills all in all. Our wrong notions of things are a main hindrance to our stepping into it. 'There is a passing,' says Bromley, 'from the outward to the inward, and from the inward to the inmost;' and it is only from the inmost that we can see the Lord's glory" ("Pastoral Letters," p. 323).

5. *Modern examples.* (1) John Wesley's designated successor, the Rev. John Fletcher, "insisted that the day of Pentecost was the opening of the dispensation of the Spirit,—the great promise of the Father; and that the latter-day glory, which he believed was near at hand, should far exceed the first effusion of the Spirit" ("Life of Fletcher," Tyerman, p. 468). According to that great Presbyterian polemic and pietist, President Jonathan Edwards, Pentecost was not even the pattern-day, but simply the start of Christianity. "There was indeed a glorious season of the application of redemption in the first ages of the Christian church that began at Jerusalem on the day of Pentecost; but that was not the proper time of ingathering; it was only as it were a feast of the first-fruits; the ingathering is at the end of the year, or in the last ages of the Christian church as represented in Rev. 14: 14-16; and will probably as much exceed what was in the first ages of the Christian church . . . as that exceeded all that had been before under the old Testament confined only to the land of Judea" ("Edwards on Revivals," p. 198). President Edwards designates four or five occasions of "higher resignation and acceptance of God" on part of his wife, when things of the world "seemed perfectly to vanish into nothing, and nothing to be left but God, in whom the soul was perfectly swallowed up." She "testified with loud voice and unavoidable leaping for joy" ("On Revivals," p. 162). John Fletcher testifies to the specific experience of "glory": "I was favored, like Moses, with a supernatural discovery of the glory of God, in an ineffable converse with Him, face to face; so that whether I was then in the body or out of the body, I can not tell" ("Life of Fletcher," Tyerman, p. 391). A company of French were asked, "Why did you go to hear Mr. Fletcher, when you could not

understand a word he said?" They answered, "We went to look at him, for heaven seemed to beam from his countenance" (Ditto, p. 520). "His words are living sparks rushing from the furnace of Divine love glowing in his heart" (Ditto, p. 520). Accordingly, his reproving words to Mrs. Mary Cartwright, "I wanted to see heavenly joy and glory beaming from your eyes last night, and I feared I saw them not" ("Pastoral Letters," p. 83).

(2) Contemporary with Mr. Fletcher was the Rev. William Bramwell, who testified the Gospel of "glory": "To be cleansed from sin is great indeed; but to receive the inward glory in its full influence,—this is the salvation" ("Memoir," p. 210). "The glory I experienced was beyond all I can now relate. I was filled with mercy. I could have shouted 'mercy' continually. Yet I never had so clear a view of the torments of the damned" ("Memoir," p. 279). Mr. Bramwell witnessed that "our citizenship is in heaven" (Phil. 3: 20); that the "will of God is done here as in heaven" (Matt. 5: 10). He was proof of Dean Stanley's affirmation: "Materially we are yet in the body; but in the Spirit we are in heaven." Such is Christianity as typified by the "Holiest of All" and as taught by Christ (Jno. 17: 21-23). The Rev. John Morris says of him: "I took dinner and tea with Mr. Bramwell. I never knew such a man of God in my life. After dinner I went to him in the study. He immediately inquired into the state of my soul. I told him my present experience. 'Now,' said he, 'we will pray a little.' We kneeled down together and remained in that posture for near two hours. . . I was ready to think myself in heaven. Mr. Bramwell frequently said, 'Lord, I am in heaven! . . . O what numbers of angels are in this room! Lord, I am just where I would be'" ("Life of Rev. Wm. Bramwell," British, p. 301). Again:

"I have for some time found myself taken up in God, and all things on earth drawn with me into Himself. This is done by acts of faith. It is by this I do see and embrace Him, and am taken up by Him. My life is hid with Christ in God. Sometimes I enter within the city, and live for some moments in a blessed fellowship with the glorified" (p. 284). Again: "I see the company, and I live amongst them; for we are come to an innumerable company of angels; to the spirits of just men made perfect. The manner is inexpressible, but the thing is certain" (p. 300). This is not fanaticism. It is demanded by Heb. 12: 18-29.

(3) Mr. William Carvosso, sixty years a class-leader in the British Wesleyan Connection, is another strong witness to entire sanctification, to the personal distinctions in Deity and to the "glory" manifest in this life: "I was one night in bed, so filled—so overpowered with the glory of God, that, had there been a thousand suns shining at noon-day, the brightness of that Divine glory would have eclipsed the whole! I was constrained to shout aloud for joy. . . . Beholding as in a glass the glory of the Lord, I was changed into the same image from glory to glory by the Spirit of the Lord. Language fails in giving but a faint description of what I then experienced" ("Memoir," p. 70). Mr. Carvosso tells of other times that "had He not veiled His glory in a moment, I could not have lived under it" (p. 168). These memoirs of Bramwell and Carvosso have been published and endorsed by the Methodist Episcopal Church for nearly a century.

(4) President C. G. Finney testifies to the Divine glory in his room at the rear of his office: "My heart seemed liquid within me. . . . There was no fire, and no light in the room; nevertheless it appeared to me as if it were perfectly light. As I went

in and shut the door after me, it seemed as if I met the Lord Jesus face to face. . . I returned to the front office. . . As I was about to take a seat by the fire I received a mighty baptism of the Holy Ghost." Again: "One morning I had been around and called the brethren up, and when I returned to the meeting-house (for prayer) but few were there. Mr. Gale, my minister, was standing at the door of the church, and as I came up, all at once the glory of the Lord shone upon and round about me, in a manner most marvelous. The day was just beginning to dawn. But all at once a light perfectly ineffable shone in my soul that almost prostrated me to the ground. In this light it seemed as if I could see that all nature praised and worshiped God except man. This light seemed to be like the brightness of the sun in every direction. It was too intense for the eyes. I recollect casting my eyes down and breaking into a flood of tears, in view of the fact that mankind did not praise God. I think I knew something then, by actual experience, of that light that prostrated Paul on his way to Damascus. It was surely a light such as I could not have endured long" ("Autobiography," pp. 19, 34). These testimonies forecast the Christian glory portrayed in the New Testament, and to be actualized in Christian believers.

(5) Rev. Asa Mahan, D. D., LL. D., testifies: "I now come to speak of a source of blessedness, to the description of which, I fear, I shall be able to make but a feeble approach. It is what, for want of better language to express, I would call those open, direct, and inconceivably sweet visions which, a great portion of the time, I have of the infinite beauty, loveliness, and ineffable glory of Jesus Christ and of the Godhead as manifested in Him. You will doubtless recollect that memorable era of my existence, when I may say, that I received the

first full baptism of the Spirit, a baptism in which the Son of Righteousness shone out in cloudless light, beauty, sweetness, and glory, upon my soul. . . . I had an apprehension of Christ as He came out of the sepulchre after His resurrection. We had just retired to rest. As I laid my head upon my pillow, in a moment the vision opened upon my mind. I had an apprehension of Christ as He came out of the sepulchre at His resurrection. . . . There was in His benign countenance such majestic sweetness and beauty, such mildness and love ineffable and infinite, and glory so divine and resplendent, and all mingled with compassion so tender for the sinner, that my heart melted in a moment. 'The foundations of the deep' of emotion were all 'broken up.' My bosom was swelling and heaving with emotions to which no language could give utterance. For seven years these baptisms have been more and more frequent till now they seem to be the dwelling-place of the soul. . . . At first, I seemed to view him at a distance from me, and yet as I fixed the eye of faith upon Him, approaching nearer and nearer with a countenance infinitely benignant, and saying, If you will fix your eye steadily upon me, I will come to you and make my abode with you. Thus He approached nearer and nearer till He shone upon me from every point. He is in the soul, and yet all around" ("Divine Life," 1880, Vol. IV., p. 27).

CHAPTER XXXVIII.

THERMAL CONDITIONS.

Heat is a form of energy. It is a dictum of physics that heat is motion. Correlation and conservation of energy is a fixed law. When motion is transformed into heat, no energy is lost. Prof. Steele affirms: "If the energy transformed by the fall of a blacksmith's hammer on his anvil could be gathered up, it would be sufficient to lift the hammer to the point whence it fell" ("Chautauqua Physics," p. 191).

What is true of heat and motion in material substance, is equally true in moral character. Spiritual temperature and spiritual activity correlate. The greater the heat, the greater the motion. Spiritual prophecy equals spiritual inspiration. "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2: 4).

Spiritual temperature is no mere option. It is a matter of life and death. "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3: 15, 16).

Spiritual temperature concerns not simply the higher stages of Christian experience. It is a question of ethics as well. Christian morals has to do not only with directing one's desires and emotions of love and hatred, but also with the intensity of the same. The fervor of abhorrence against wrong and of adherence to right marks moral rank in character. President Mark Hopkins rightly declares: "The voice of mankind is that men are responsible for

their feelings through the whole range of the emotive nature, as well as for their action. . . . Men are responsible for not only the feelings they have, but also for not having the feelings they lack. . . . And yet no one can by direct act of the will cause any one feeling, affection, or passion to exist. Throughout its whole range the emotive part of our nature is excited by an object adapted to excite it, and not by direct act of will" ("Lectures on Moral Science," p. 148).

It is a matter of ethics not only that I feel right, but how much I feel. The degree as well as the quality is fixed by law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10: 27). Love is both a volition and an emotion: hence this law requires both extreme action and extreme fervor.

This matter of spiritual fervor has been indicated in the Divine manifestations from the beginning. "Behold a smoking furnace, and a burning lamp that passed between those pieces [of Abram's sacrifice]" (Gen. 15: 17). "And the angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush" (Ex. 3: 2). "And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire" (Ex. 19: 18).

Thus God signalized the dedication of the tabernacle. "The glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat" (Lev. 9: 23, 24). Likewise the dedication of the temple: "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house" (2 Chron. 7: 1).

A hundred years later in Elijah's contest with the false prophets "the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench" (1 Kings 18: 38). Again: rebuking idolatry, "fire came down from heaven and consumed" Ahaziah's captains and their fifties (2 Kings 1: 10, 12). And then came a "chariot of fire, and horses of fire," "and Elijah went up by a whirlwind into heaven" (2 Kings 2: 11).

That the Christian church was to be characterized by Divine fire, is a fact in prophecy: "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory" (Isa. 62: 1, 2).

God's activity is incessant to burnish her righteousness into brilliancy—a Divine effulgence,—to attract the Gentiles, and to kindle her salvation into a burning, all-swaying fire of God: "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zech. 2: 5).

The meridian sun is lost in this Divine effulgence as the stars are lost in the sunlight, as John sees the Christian church "descending out of heaven from God, having the glory of God. . . And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21: 10, 11, 23).

This is adult Christianity in symbol. It is the dispensation of the Holy Spirit revealing Christ glorified. Dr. August Meyer rightly declares: "In the mission of the Spirit the self-communication of

the exalted Christ takes place—Rom. 8: 10; Gal. 2: 20" ("Commentary on John" 14: 16, 17).

And as this glorified Christ comes into the purified and Spirit-filled believer's consciousness, his spiritual temperature is greatly increased. In this condition the human becomes by the Spirit transformed and so transparent that Christ glorified within becomes spiritually visible to the beholder. It was this which convinced the Jews on Pentecost when the disciples were baptized with the Holy Ghost and with fire" (Luke 3: 16).

Since the Jewish church was founded with God manifested in fire on Sinai and the Christian church was founded with the Holy Ghost manifested in fire on the disciples at Pentecost, it is but reasonable that the latter days of the Holy Spirit's harvest should be characterized by greater manifestations of God in glory and flaming fire. This view was held by John Fletcher and President Jonathan Edwards.

Their great exemplar, Paul, by the Spirit declared not only the perfect union and love of believers in Christ, but also their complete abandonment of all lassitude and slothful activity, "being boiling hot, bubbling up in spirit; serving the Lord" (Rom. 12: 11).

John Wesley saw the need of this: "I have spent about thirteen years in the most celebrated university in the world, in pursuing both such learning as the academical standard requires, and as my private genius inclined me to; but I intend to spend my uncertain remainder of time in studying only what makes for the moral improvement of my mind, and the regulation of my life. More particularly, I shall apply myself to read such books as are rather persuasive than instructive; such as warm, kindle, and enlarge the affections, and awaken the Divine sense in the soul; being convinced, by every day's experi-

ence, that I have more need of heat than light; though were I for more light, still I think the love of God is the best light in the soul of man" ("Life and Times of Wesley," Tyerman, p. 368).

Witnesses to the glory and inward spiritual fire indicated by the Pentecostal flames, or tongues of fire, are found throughout the church of Christ. They seem on the increase again. False witnesses have hindered its progress. These are (1) deceived persons who mistake thrills of Divine ecstasy at justification or at entire sanctification, or at other times of short duration, for the "baptism with the Holy Ghost and with fire"; (2) unwary persons who mistake for this their own imagination and nervous excitement,—“Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow” (Isa. 50: 11).

Even leaders of meetings are sometimes beguiled into exciting patriotic, social or mere animal feeling with a view to promote spiritual fervor. This mixing of the natural with the spiritual deteriorates and destroys true spirituality, and ends in disgust at the sham practice.

This burning love-radiance of the glorified Christ manifest by the Spirit indwelling, is not something done by Christ. It is no act or work of His. But it is the essential glory of His Divine personal presence.

1. Jacob Boehme who, from the year 1612 onward, wrote thirty-one works, and was studied and admired in his spiritual character by Sir Isaac Newton and Rev. William Law, declares: “I have never desired to know anything of Divine mystery; much less have I wished to seek or find it. I sought only the heart of Jesus Christ that I might hide myself

from the anger of God and the grasp of the devil. And I have besought God to grant me His grace and Holy Spirit, that I might lose my own will in His, and that I might be His child in His Son Jesus Christ. While in this earnest seeking and longing, the door has opened before me, so that I have seen and learned more in a quarter of an hour than I could have gained in many years at great schools. . . . When I think why it is that I write as I do, I learn that my spirit is set on fire of this Spirit about which I write. If I would set down other things, I can not do it; a living fire seems to kindle up within me. I have prayed God many hundreds of times, weeping, that if my knowledge did not contribute to His honor and the improvement of my brethren, He would take it away from me, and hold me only in His love. But I found that my weeping only made the inner fire burn all the more; and it has been in such ecstasy and knowledge that I have composed my works" ("History of Rationalism," Hurst, p. 48).

2. The second witness is the French nobleman, Marquis de Renty (1611-1648). In 1741 John Wesley published an abridged life of him which recently has been revised by the Rev. Wm. McDonald, of Boston, U. S. A. This nobleman testifies: "I bear in me ordinarily an experimental verity and a plentitude of the presence of the most Holy Trinity, which elevates me to a simple view of God." This testimony, with others to the same point, is worth more than the doubt of even millions who do not have the experience, and fear that it would "lead to darkness" or "tend to tritheism."

Later, Marquis de Renty declares: "I enter into a heat and into a fire; and even to my fingers' ends feel that all within me speaks for God and stretcheth itself forth in length and breadth in His immensity, that it there dissolve and there lose itself." Again:

"I can not conceal from you (said he to a friend) that I have a fire in my heart which burns and consumes without ceasing" ("Life of M. de Renty," pp. 13, 15, 68).

3. John Fletcher. Of him Mr. Wesley declares: "He writes as he lives. I can not say that I know such another clergyman in England or Ireland. He is all fire, but it is the fire of love. His writings, like his constant conversation, breathe nothing else to those who read him with an impartial eye" ("Life of Fletcher," Tyerman, p. 220).

To John Wesley, he wrote: "Nothing throws unscriptural mysticism down like holding out the promise of the Father, and the fulness of the Spirit, to be received now by faith in the two Promisers, the Father and the Son. Ah! What is the penal fire of the mystics to the burning love of the Spirit, revealing the glorious power of the Father and the Son, according to Jno. 14: 26, and filling us with all the fulness of God?" ("Life of Fletcher," p. 464).

Hester Ann Rogers writes of him: "He insisted that believers now are called upon to prove the same baptismal fire; that the day of Pentecost was the opening of the dispensation of the Spirit,—the great promise of the Father; and that the latter-day glory, which he believed was near at hand, should far exceed the first effusion of the Spirit. Seeing then that they, on the day of Pentecost, bore witness to the grace of our Lord, so should we; and, like them, spread the flame of love" ("Life of Fletcher," p. 468).

4. The celebrated Quaker, Job Scott, testifies: "The exercises of my mind have for some time past rather increased; insomuch that for a considerable part of the time I have felt like being in a furnace, especially in meetings, but much out of them also. Indeed it has felt like the power and fire of the Lord

laying hold of the remains of pride and evil in me and burning like an oven inwardly and fervently" ("Journal," p. 92).

5. How this fiery experience came to pass, is seen from the following quotations from the life of the Rev. Wm. Bramwell (British edition): "Oh, this heaven of God's presence, this opening into glory! this weeping over a lost world, this being willing to lay down your life for the church! God is all. Oh, my soul, I feel its fire, its burning as I write! God grant the flame may spread, the glory shine!" ("Life of Bramwell," p. 166).

Mark. This seraphic experience is not gotten by seeking manifestations of God but God Himself. God is all. And it is God's personal presence which manifests the glory unto a flaming fire of love. It is not anything which God creates or gives apart from Himself. It is His actual personal approach.

In 1808 Mr. Bramwell wrote: "I have been for some months laboring to attain to that point,—for nothing for one moment to divert me from God. The Lord has given me this blessing. I now feel the full effect of that passage, 'He dwelleth in God, and God in Him.' I live in God. Oh, what views have I in this state! Creation, redemption, full salvation the state of the world! I grieve, but it is in God; I rejoice, but it is in God; I speak, but I find it is in God; I am tempted much, but unmoved in God. Oh, how I long for the church to know this great salvation. And yet I can bear with the weak more than ever. I am greatly ashamed, sometimes I blush before the Lord. I can do nothing without Him. . . To be cleansed from sin is great indeed, but to receive the inward glory in its full influence,—this is the salvation. The Lord waits to impart everything He has promised; and would as a kind father rather,

much rather, that His children had the whole" ("Life of Bramwell," p. 274).

The year following this, Mr. Bramwell declares: "I am crying to God daily, hourly, constantly, to receive a thousand times more love. I must give myself away, for the sacrifice was consumed, self must be consumed, all the man must be consumed. And yet I must live. Thus to lose myself in Him I find is my glory. Then nothing but Christ in thought, word, preaching, praying, etc.; all the Son of God, —His mind, His way, His manner. To this I am coming; I am near, I am just going into my Lord. Here the noise of self, of the world, and of the devil is over. All is burning, all is rest, all is calm within; the eye fixed, the soul established, the tongue loosed, and all in the Spirit" ("Life of Bramwell," p. 181).

Note (1). The aim is Divine love in Christ. Self is crucified—consumed on the altar of loving sacrifice for God, and Love is aflame. "All is burning" in the glory-radiance of God. Note (2). Not ecstasies, nor visions are aimed at, but God,—God in Christ: "I am just going into my Lord."

This is a stage of grace far beyond that of freedom from all sin. It is additional to Christ dwelling in the heart (Eph. 3: 17). It is Christ within and around, infolding, melting, and transfiguring us into His own likeness from glory to glory (2 Cor. 3: 18).

On July 19, 1817, he wrote to Mr. B. Wilkinson: "This perfect union with God in Christ is my constant aim, to be changed into the same image. . . . The blood of Christ cleanses, the Spirit fills, the Divine nature is our boast" ("Life of Bramwell," p. 244).

A year later,—July 16, 1818,—Mr. Bramwell writes: "I am confident that we can not detach any

place from God's presence, from the whole. If so, His glory is here at Carville the same as in heaven. And we may live in that glory here. Faith brings it in, and increases it even so much that we feel changed into it more and more. I now live in this glory more than ever" ("Life of Bramwell," p. 258).

"The heaven he carried within beamed in his countenance" (p. 259). Bishop Hall truly says: "He that sets himself apart to God shall find a kind of majesty and awful respect put upon him in the mind of others." Mr. Bramwell had this.

The opaque, earthly look of the face is displaced by the transparent, heavenly look. This Divine radiance in the face is the Spirit-manifested presence of the glorified Christ beaming forth from within the believer. "The indwelling of Christ and God and His Spirit . . . signalizes itself with such an energy in the believer, that the individual life is overflowed and swallowed up by the Divine" (Delitzsch's "Bibl. Psychol.," p. 418). So it beams forth the Divine "Solar light before which all other light combined quails." (Joseph Cook).

And this stage of divine union is gotten by distinct acts of faith. Mr. Bramwell testifies: "I have for some time found myself taken up in God, and all things on earth drawn with me into Himself. This is done my acts of faith. It is by this I do see and embrace Him and am taken up by Him. "My life is hid with Christ in God. Sometimes I enter within the city and live for some minutes in a blessed fellowship with the glorified" ("Life of Bramwell," p. 284).

Let the reader consult Heb. 12: 22-24 lest he think Mr. Bramwell a fanatic. Paul testifies: "Ye are come unto the city of the living God, the heavenly Jerusalem" (v. 22). This is a present ex-

perience. It is by specific act of faith and therefore by a step instantaneous. This is implied in the Aorist tense of the verb "are come." But this act of faith is possible only after other acts of faith which precede, and are preparatory to this act of faith.

This Solar experience, this burning presence of the "Sun of righteousness," has always been overmastering.

6. President C. G. Finney declares: "I have many times seen people unable to endure the word. The most simple and ordinary statement would cut men off from their seats like a sword, would take away their bodily strength and render them almost as helpless as dead men." "Several times it has been true in my experience that I could not raise my voice, or say anything in prayer or exhortation, except in the mildest manner, without wholly overcoming those that were present."

7. Of the commentator, Joseph Benson, it is said: "Ten thousand gathered to hear him in the open air at Gwennap, and hundreds and even thousands wept for joy, or cried out in a manner that would have pierced a heart of stone." On one occasion, "conviction for sin ran like fire through the multitude and the conscience-stricken sinners fell by hundreds as if slain by his words." Of him, the eminent Baptist divine, Robert Hall, said: "He is irresistible, perfectly irresistible" (Stevens' "Hist. Methodism," Vol. III., pp. 106, 107).

8. Dr. Wm. Speer, a Presbyterian clergyman, giving an account of a camp-meeting of Methodists and Presbyterians, at Cane Ridge, Ky., August 1801, says: "The religious exercises on the ground were continued from Friday morning until the ensuing Wednesday evening, day and night, without intermission" ("Great Revival of 1800," p. 39). Of this

meeting Rev. J. B. Finley says: "A strange, supernatural power pervaded the entire mass of people. . . At one moment at least 500 were swept down by the power of God. . . My frame trembled, a feeling of insupportable suffocation seized me and blindness. I thought I was going to die. . . At 9 A. M. next day I was converted. . . I thought I should die from excess of joy. I cried, laughed, and shouted" ("Autobiography," p. 169).

This revival spread. Under the preaching of Rev. Mr. McGee in Tennessee, "the cries of the distressed arose almost as loud as his voice. Sober professors, who had been communicants for years, lay prostrate on the ground, crying out: 'I have been a professor, a communicant! O, I have been deceived! I have no religion!'" ("Great Revival of 1800," p. 49).

The Rev. David Rice, Presbyterian clergyman, wrote of the revival: "The people formed themselves into praying societies. They were 'very sensible of the necessity of sanctification as well as justification, that without holiness no man can see the Lord.' . . A heaven of perfect purity and the full enjoyment of God appears to be the chief object of their desire and pursuit" ("Great Revival of 1800," pp. 64, 65).

9. Dr. Abel Stevens records of Rev. Benjamin Abbott: "that people seeing 'his face as it had been the face of an angel,' fell prostrate. . . In some cases most or even all his congregation save himself, were thus prostrated" ("Hist. M. E. Church," Vol. III., p. 66). At such times, "some professed sanctification; some, justification" (p. 70).

The "Great Awakening" under President Jonathan Edwards affords similar instances. They were frequent in early Methodism. College men as well as others fell helpless under the presence of God,

like Daniel, Ezekiel, and John. The church well prays:

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.
Thy blessed unction from above
Is comfort, life, and fire of love" (Ritual).

Bishop L. L. Hamline, writing to his wife from the General Conference of the M. E. Church in 1844, says: "I often feel like a burning bush as I sit in the conference room. It is sometimes difficult for me to remain in my seat" ("Life and Letters," p. 125). Again he writes: "His love burned in my soul" (Ditto, p. 233). Some twenty years later he said: "Such blessings are poured upon me when I kneel to pray, that it seems as though I can not live. 'Tis wonderful thus to live in a furnace" (Ditto, p. 504).

CHAPTER XXXIX.

THE CHRISTIAN CONSCIOUSNESS.

Christianity was foretold as exceeding everything which had been. The strongest points in foregoing dispensations could but score the weakest points in Christianity. The highest summit of spirituality in the Mosaic dispensation marked the lowest dip in spirituality under the Christian dispensation. "He that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them" (Zech. 12: 8).

Christ declared that among all the spiritual nobilities of past ages no one could be found to equal the least favored in Christianity. Hear Him. He tells it with special emphasis,—with the solemnity of an oath: "Amen, I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven ["Christianity," Matt. 3: 2; 4: 17, 23; Acts 20: 25] is greater than he" (Matt. 11: 11).

What shall we infer? Shall we understand our Lord as showing the inferiority of preceding dispensations? or is He aiming to present the superiority of Christianity?

That we may not mistake, and, so, fail to apprehend both Christianity and the dispensations of grace prior to it, let us note the experiences enjoyed during the times preceding the Christian dispensation.

In foregoing chapters we have seen that religious consciousness of saved people before Pentecost reported the forgiveness of sins, participation in the

Divine life, and freedom from sinful pollution. More. It reported the personality of God. "Enoch walked with God three hundred years" (Gen. 5: 22), "Prophesied saying, The Lord cometh with ten thousand of his saints to execute judgment upon all," etc. (Jude 14, 15). "By faith Enoch was translated that he might not see death . . . for before his translation he had this testimony that he pleased God" (Heb. 11: 5).

To walk "with God" is to be in communion with Him, to have interchange of thought and feeling. This implies beyond question God's personality. To commune with one we do not personally know, is an impossibility. Likewise Enoch's prophecy and his personal "testimony that he pleased God" prove beyond doubt his consciousness of God as a Divine person. "Noah walked with God" (Gen. 6: 9). "By faith Noah, being warned of God . . . prepared an ark to the saving of his house . . . and became the heir of the righteousness which is by faith" (Heb. 11: 7). Such fellowship and faith imply the Divine personality.

Abraham is a model of faith for all time. "And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God; walk before me, and be thou perfect. . . . And Abraham fell on his face and laughed, . . . and God went up from Abraham" (Gen. 17: 1, 17, 22). This experience of Abraham by seeing and hearing and by believing implies the actual personality of God.

Again. "Moses, Aaron, and Nadab and Abihu and the seventy elders of Israel . . . saw the God of Israel" (Ex. 24: 9, 10). Likewise, all Israel: "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel" (Gen. 24: 27); "and the Lord

spake unto Moses face to face as a man speaketh unto his friend" (Gen. 33: 11). All this implies the distinct personality of God.

And beyond all this, Moses prayed, "I beseech thee, show me thy glory" (Gen. 33: 18). And, opening the second term of forty days with God on Mt. Sinai, this more sacred glory of God's absolute person passed before Moses (Gen. 33: 19-23; 34: 6, 7) filling him and flaming from his face on his return to "Aaron and all the children of Israel" so that "they were afraid to come nigh him" (Gen. 34: 29, 30). This wonderful experience must have burned into the consciousness of "all the children of Irsael" the fact of God as a person.

The personal consciousness of God is very manifest in the psalms of David (Psa. 50: 1-12).

Isaiah testifies to the distinct personality of God: "I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple," etc. "Mine eyes have seen the King, the Lord of hosts" (Isa. 6: 1, 5).

Jeremiah had clear consciousness of God as a Person. "The Lord put forth his hand and touched my mouth, and the Lord said unto me, Behold I have put my words in thy mouth" (Jer. 1: 9). Repeatedly he declares the Lord spake unto him. He testifies the Divine presence: "But the Lord is with me as a mighty terrible one" (Jer. 20: 11).

The fiery prophet, Ezekiel, declares the distinct personality of God: "The heavens opened and I saw the visions of God"—"a throne as the appearance of a sapphire stone" and "the appearance of a man upon it" . . . "from the appearance of his loins upward . . . and downward I saw as it were the appearance of fire" (Ezek. 1: 26-28).

"This was the appearance of the likeness of the glory of the Lord, and when I saw it I fell upon my

face, and I heard a voice of one that spake, and said, Son of man, stand upon thy feet, . . . and the Spirit entered into me when he spake unto me" (2: 2). "Then the Spirit took me up and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place" (Ezek. 3: 12). So onward from glory to glory till the hand of the Lord was laid upon him exalting him to the vision of fiery throne and flaming King (Ezek. 8: 2-4) till he testifies, "The Spirit of the Lord fell upon me" (Ezek. 11: 5). Can any one doubt that Ezekiel's consciousness reported the spotless purity and the personality of God?

Daniel is a strong witness to the consciousness of the Divine personality. "I beheld the Ancient of Days." . . . "His throne was like fiery flame, and his wheels as burning fire. A fiery stream issued and came from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him" (Dan. 7: 9, 10).

Daniel had also a distinct consciousness of the Son of God. Hear him: "I saw in the night visions and behold one like unto the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7: 13, 14).

So of Elijah, Zechariah and others. They testify to a distinct consciousness of the Personality of God.

I have quoted so extensively on this point in order to expose the delusion that forgiveness of sins and regeneration, or the new-birth, constitute one a Christian, and consequently all religion before Chris-

tianity was mere ceremony without personal salvation from sin.

The following formulates well the common error. "Salvation was in the Jews' religion, in its ceremonial and in its prophecy; but not really nor truly. In Christianity salvation is literally and truly" ("Debate," Campbell and Rice, p. 426). This fallacy has been a chief obstacle to the proper apprehending of both Judaism and Christianity.

Whatever be the Christian consciousness, it must include more than the God-consciousness prior to Christianity. Because the most highly favored, prior to Christianity, is excelled by the least favored in Christianity (Matt. 11: 11).

We have already seen that the God-consciousness prior to Christianity contained these facts: (1) the pardon of sins, (2) the impartation of Divine life, or regeneration,—the new-birth, (3) the cleansing from indwelling sin, (4) God as a distinct personality.

What, then, is the Christian consciousness?

1. *It is God within.* Pre-Pentecostal experience was with God, and God with us. "Enoch walked with God." "Noah walked with God." Isaiah says: "I saw the Lord sitting upon a throne high and lifted up, and his train filled the temple." Ezekiel and Daniel (see above) saw God upon a throne. Experience prior to Pentecost was more objective; the Pentecostal, more subjective. The pre-Pentecostal experience is God coming to man and being with man. The Pentecostal experience is God within man and going forth from man (Jno. 7: 38, 39; 14: 17).

In pre-Pentecostal, or Jewish, experiences, God has His dwelling-place in the tabernacle, and later in the temple. In Pentecostal, or Christian experience, God has His dwelling-place in the tabernacle of the

heart and in the temple of the body (Heb. 10: 19-22; 2 Cor. 3: 3, 16, 18; 1 Cor. 6: 19, 20; Eph. 2: 22; 3: 16-19).

This peculiar *withinness* of God in the Christian dispensation was prophesied. "I will put my Spirit within you," etc. (Ezek. 36: 27).

"The Kingdom of God is within you" (Luke 17: 21). "The Kingdom of God is righteousness, peace, and joy in the Holy Ghost" (Rom. 14: 17); these are within the Christian.

Tauler truly says: "Man must seek and find and possess God and the Kingdom of God alone within himself." So quotes the great pietist, Dr. John Arndt, who also declares: "Indeed God is nearer and more within than is the soul itself" ("True Christianity," p. 838).

The peerless saint of early Methodism, Rev. Jno. Fletcher, writes to Miss Hatton (June, 1766): "Accustom yourself to look upon your body as the temple of the Holy Ghost, and meet him in your heart by simple recollection, and a steady belief of these Gospel truths, 'He is here, he is in me,' etc.; nor do you let him go for anything you do feel or do not feel" ("Pastoral and Familiar Letters," p. 215). To a friend Mr. Fletcher writes: "Retire more inwardly and quietly, listen to what the Lord will say concerning you, refusing creature comforts; and acting faith in God your Creator, Christ your Redeemer, and the Spirit your Comforter" ("Fletcher's Works," Vol. IV. p. 343).

2. *The Christian consciousness is three-fold.* The baptismal covenant (Matt. 28: 19) implies this. The Father, Son, and Holy Spirit are distinct persons in the Supreme Being. To be baptized into the name of a person is to be put into the complete union and control of that person. Hence to be baptized into the name of the Father, Son, and Holy

Spirit, is to be put into the complete union and control of the Father, Son, and Holy Spirit.

This union implies the closest agreement of will and desire, and the closest interaction and blending of affection (Jno. 17: 21-23). All this involves the clearest cognition of distinct personality. Agreement of desire, will and affection, is possible only between persons mutually knowing each other.

Religious consciousness reports fellowship with God, as in the Patriarchal and Jewish dispensations; but *Christian* consciousness must exceed that. A truly *Christian* consciousness must report God as He reveals Himself in Christianity. Every one will concede this.

How, then, does God reveal Himself in Christianity? Most surely as Father, Son, and Holy Spirit. Therefore the genuinely Christian believer intuitively knows the Father, Son, and Holy Spirit.

This doctrine is not new. Richard Watson, the Methodist theologian for a hundred years, on the baptismal covenant (Matt. 28: 19) declares: "It supposes faith, that is, not merely belief, but as the object of the religious profession and adherence, *trust* in each [person]. It implies *devotion* to the service of each, the yielding of *obedience*, the *consecration* of every power of body and mind to each; and therefore each must have an equal right to this surrender and to the authority which it implies (Italics are Watson's own) ("Institutes," Vol. I., p. 635.) This trust, devotion, obedience, and consecration must imply the personal knowledge of each.

John Wesley declares: "The knowledge of the Three-One God is interwoven with all true Christian faith; with all vital religion. I do not say that every real Christian can say with the Marquis de Renty, 'I bear about with me constantly an experimental verity and a plenitude of the presence of the ever

blessed Trinity.' I apprehend this is not the experience of 'babes,' but rather of 'fathers' in Christ. But I do not know how any one can be a Christian believer till he 'hath (as St. John speaks) the witness in himself'; till the 'Spirit of God witnesses with his spirit, that he is a child of God'; that is in effect, till God the Holy Ghost witnesses that God the Father accepts him through the merits of God the Son: and having this witness, he honors the Son and the ever blessed Spirit even as he honors the Father" ("Sermons," Vol. II., p. 24).

Mark Mr. Wesley's words. "The knowledge," not of the *doctrine* of the Three-One God, but "of the Three-One God" *Himself* "is interwoven with all true *Christian* faith."

Dr. Adam Clarke on Jno. 14: 23, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him," declares: "Will make his heart our temple, where God, the Father, Son, and Spirit shall rest, receive homage, and dwell to all eternity. Thus will I manifest myself to the believing, loving, obedient disciple" ("Clarke's Commentary," Vol. V., p. 624).

Dr. D. D. Whedon, on the same text, comments: "The Father, Son, and Spirit will in spirit come into union with the believer's spirit. And can any one imagine that the believer will be forever unconscious of his spiritual guests, and incapable of realizing the actuality of their communion? On the contrary, Jesus says of the Spirit, verse 17, 'Ye know him;' and of his own spirit, verse 19, 'Ye see me,' and declares, verse 21, 'I will manifest myself'" ("Commentary Luke and John," p. 362).

Others besides Methodists affirm this three-fold experience.

Dean Alford forcibly affirms: "Though Paul has

never very definitely expressed the doctrine of the Holy Trinity as a definite formula, yet he was conscious of it as a living reality." Dr. L. F. Stearns, of Bangor Theological Seminary, speaking of personal experience as the ultimate Christian evidence, declares: "This experience is trinitarian; the God who is known in it, is known under the three-fold personal form of Father, Christ, and the Holy Spirit" ("The Evidence of Christian Experience," p. 179).

Again, speaking of true Christians on page 265, he says: "They have an immediate and personal knowledge of the reality of redemption and of the existence and presence of the Holy Spirit, the Christ, and the Father. This is no imagination. They apply to it all the tests which philosophy and science furnish, and the experience still shows itself to be true."

Dr. Andrew Murray declares: "To know the Son who speaks and reveals the Father; to know the Father to whom and into whose love the Son brings us; to know the Holy Spirit with His wonderful gifts of grace and power; to be restored to the image and fellowship of the Trinity; this is the salvation" ("Holiest of All," p. 70).

The spiritual Dr. John Owen, of two hundred and fifty years gone, declares in conventional English: "The saints have distinct communion with the Father and the Son, and the Holy Spirit (that is, distinctively with the Father, and distinctively with the Son, and distinctively with the Holy Spirit), and in what the peculiar appropriation of this distinct communion unto the several persons doth consist, must in the first place be made plain—1 Jno. 5: 7; Eph. 2: 8; 1 Cor. 12: 7; 2 Cor. 13: 14" ("Owen on Spiritual Communion," p. 6).

An increasing number of witnesses confess this

threefold consciousness of the Father, Son, and Holy Spirit.

John Wesley says: "I have known several with whom He has been pleased . . . particularly in manifesting to them distinctively the three Persons of the ever blessed Trinity" ("Life and Times of Wesley," Tyerman, Vol. III., p. 606).

That eminent saint and helper of John Wesley, Lady Maxwell, possessed this three-fold Christian experience; and her letters contain her frequent testimony to it: "My former visitations from on high were either from God the Father alone, or from God the Son alone, or from both together; on this happy occasion, it was from God the Father, God the Son, and God the Holy Ghost. I was favored with a clear view of the Trinity, which I had never had before; and enjoyed fellowship with a triune God. . . . Hitherto I have been led to view the Holy Ghost chiefly as an agent, now I behold him distinctively as the third person of the Trinity. I have in my own soul, an experimental proof of the truth of this doctrine, but find human language perfectly insufficient for speaking, or writing, intelligently upon the subject" ("Life of Lady Maxwell," p. 258).

Mrs. Jonathan Edwards said of her mighty baptism of the Spirit: "My soul seemed to be gone out of me to God and Christ in heaven. God and Christ were so present to me and so near me that I seemed removed from myself. The spiritual beauty of the Father and the Saviour seemed to engross my whole mind. I never felt such an entire emptiness of self-love or any regard to any private, selfish interest of my own. The presence of God was so near and real that I scarcely seemed conscious of anything else. God the Father and the Lord Jesus Christ appeared as distinct persons, both manifesting their inconceivable loveliness, and mildness, and

gentleness, and their great and immutable love to me."

Mrs. H. A. Rogers testifies: "Wherever I go, whatever I do, I feel the presence of the great Three-One. . . . I feel the equal love of the undivided Deity. As I worship the Father, so I worship the Son and the Holy Ghost; my God, my All in All" ("Life of H. A. Rogers," pp. 69, 179). "In private prayer this morning (July 3, 1780) my soul was let into God in a peculiar manner. My intercourse truly was with Father, Son, and Spirit, each distinctly, yet undividedly" ("Journal," H. A. Rogers, p. 65).

From among the living witnesses, one will suffice.

Rev. William Taylor, Bishop of Africa, testifies in 1886: "I have been accustomed to walk with God for forty-four years without a break. Sometimes I have had a special manifestation to my spirit of the Son of God, when it was my pleasure to perceive His distinct personality, and sit in His presence and admire and adore Him, and in melting love sympathize with Him in His stupendous undertaking of bringing our lost race back to God, and feel the wish in my heart, 'Oh, that I could multiply myself into a thousand, and give a thousand years to help Jesus.'

"At other times, I have had a special manifestation of the personal Holy Ghost and the amazing 'love of the Spirit' for a perishing world, and in adoring love and sympathy put myself entirely at His disposal, to illuminate and lead me according to His own infinite wisdom and love.

"But ever since I took charge of this expedition to Africa, with no less appreciation and admiration of the personal Jesus and the personal Holy Sanctifier, I have walked all these months in the manifes-

tation of the personal presence of God the Father, with such enlarged perceptions of His wisdom, His love, His patience and forbearance, His infinite desire to adjust the human conditions essential to the fulfillment of His covenant-pledge to the Redeemer: 'to give Him the heathen for His inheritance, and the uttermost parts of the earth for His possession,' I sit in His presence, and more than ever before weep in adoring love. His special providences over me and my charge, have been continuous and most distinctly discernible" ("Divine Life," 1886, p. 246).

Such is the Christian consciousness in its essential, fundamental characteristics. In its more varied stages, it appears in the chapter on the Christian *Doxa*, or glory, and on Thermal Conditions.

The foregoing three-fold Divine experience has no tendency to spiritual pride. On the contrary, it fills one with a sacred awe and a sense of the Divine infinitudes that excites deepest humility. Proof of this is seen in the testimony of Lady Maxwell. After bearing witness, for more than twelve years, to the experience of the three Divine persons distinctively, she writes to the Rev. Alexander Mather (Feb. 1800): "He has considerably deepened my experience, and greatly extended my prospects, though yet I am very far short of the Christian standard. At times I am so let into Jehovah, permitted so to sink into Diety, as I can by no words express. My enjoyment is exquisite; but always guarded by a sacred awe. It is, indeed, a heaven of pure love that lays the creature low, while yet every power of the soul seems expanded, and the whole heart enlarged with keen desire to grasp the Infinite.

"Lately I have been unusually indulged with clear, impressive views of the whole Godhead—Father, Son, and Holy Ghost. My perception of a

Trinity of persons, in the unity of essence, is so unclouded as mortal language would in vain attempt to express. . . . To my apprehension, my fellowship is sometimes with the Father alone; at others, with the Son, and not seldom with the Father, Son, and Spirit. How great the mystery of godliness! Oh, that I may be enabled fully to improve to the utmost this wonderful intercourse with Deity; aware that it is no farther useful than as it proves of an assimilating nature" ("Life of Lady Maxwell," p. 374).

In 1787 John Wesley wrote to Lady Maxwell as follows: "After Miss Roe (H. A. Rogers), first, and then Miss Richie, had given me so particular an account of that branch of their experience, I examined, one by one, the members of the select society in London on that head. But I found very few, not above nine or ten, who had any conception of it. I think there are three or four in Dublin who likewise speak clearly and scripturally of having had such a manifestation of the several persons in the ever blessed Trinity. Formerly I thought this was the experience of all those who were perfected in love. But I am now clearly convinced that it is not" ("Life of Lady Maxwell," p. 248).

Note particularly that Lady Maxwell confesses herself "very far short of the Christian standard," although enjoying the consciousness of the Father, Son, and Holy Spirit distinctively. Note also that John Wesley affirms this three-fold experience of the Trinity to be "Scriptural."

To enjoy the "manifestation of the several persons in the Trinity" is a glorious grace; but to have this manifestation "unto all the fulness of God" (Eph. 3: 19), to which the former is preparatory, is a "far more exceeding weight of glory" (2 Cor. 3: 17).

Anything less than this fulness falls short of the testimony to enable the world to accept Christ (Jno. 17: 21-23). A sense of this responsibility would melt a heart of stone.

CHAPTER XL.

PERSONAL TESTIMONY.

Confessing Christ is fundamental in Christianity. It is a condition of all genuine Christian experience: "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10: 10).

While open confession of Christ is a foregoing condition of present salvation from sin, it is likewise true that full confession of salvation from sin is a condition of its continuance: "Whosoever, therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels" (Mark 8: 38).

This law of Christian testimony for the individual is in force equally for the community. The spreading abroad of the Gospel is conditioned upon definite confession of personal experience of salvation from sin and of union with God. Paul affirms the conversion of the Thessalonians "because our testimony among you was believed" (2 Thess. 1: 10).

This testifying was made prominent in Paul's commission received from Christ who said to him: "I have appeared unto thee for this purpose to make thee a minister and a witness" (Acts 26: 16).

Personal Christian testimony is an important part of all Gospel preaching: "It pleased God . . . to reveal Christ in me that I might preach him among the heathen" (Gal. 1: 16). See Acts 28: 23.

So absolute is this law of personal testimony that

Christ put an end to all further preaching by His Apostles till they should be qualified by personal experience to be witnesses to Him as now glorified (Luke 24: 49; Acts 1: 4-8; 2: 32, 33).

The historic development of Scriptural Christianity has ever been in ratio to definite personal testimony of its subjects. The conquering church of history has been the witnessing church. "They overcame him [the accuser, Satan] by the blood of the Lamb and by the word of their testimony" (Rev. 12: 11).

Such personal testimony is based upon the work and direct witness of the Holy Spirit in the Christian. Definite knowledge underlies definite testimony. Only as one personally knows Christ by inward experience can he be an actual witness to Christ; for "no man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. 12: 3).

This brings into foreground the direct witness of the Holy Spirit.

"God who knoweth the hearts bare them witness, giving them the Holy Ghost" (Acts 15: 9). "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts crying Abba, Father" (Gal. 4: 6). The Spirit himself beareth witness with our spirit that we are the children of God" (Rom. 8: 16). "Now if any man hath not the Spirit of Christ, he is none of his" (Rom. 8: 9).

This direct, immediate testimony of the Holy Spirit is the safeguard of true Christianity. Melancthon rightly declared it to be "the discriminating line of Christianity and heathenism."

It likewise distinguishes the different stages of Divine grace in advanced believers: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we may know the things that are freely given to us from God" (1 Cor. 2: 12).

"But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. 3: 18).

The direct, immediate witness, or assurance, of the Holy Spirit is the key-stone in the arch of true Christianity. It joins together and interlocks the Divine and the human consciousness by faith in Christ. John Wesley declares: "I apprehend the whole Christian church enjoyed it. I really conceive that all the reformed churches of Europe did once believe that every true Christian has the Divine evidence of his being in favor with God. I know likewise that Luther, Melancthon, and many (if not all) of the Reformers frequently and strongly assert that every believer is conscious of his own acceptance with God, and that by a supernatural evidence" ("Biblic. Theol. Eccl. Cyclop.," McClintock and Strong, Vol. I., p. 485).

Likewise Sir William Hamilton [Presbyterian] declares: "Assurance, personal assurance, (the feeling of certainty that God is propitious to me, that my sins are forgiven) was long and universally held in the Protestant communities to be the criterion and condition of true, saving faith" ("Discussions on Philosophy," p. 508).

Mr. Wesley's chosen exponent of Methodist theology, the Rev. John Fletcher, affirms: "Undoubtedly assurance is inseparably connected with the faith of the Christian dispensation. Nobody, therefore, can truly believe according to this dispensation without being immediately conscious, both of the forgiveness of sins and of peace and joy in the Holy Ghost" ("Fletch. Works," Vol. I., p. 429).

The eminent Presbyterian theologian, Dr. C. Hodge, declares: "By this indwelling of the Spirit, believers are united to Christ and to one another so

as to form one body" ("System. Theol.," Vol. I., p. 532).

The nature of this assurance of the Holy Spirit gives Christianity stronger proof than can be found for natural science. (1) It is intuitive and therefore infallible. In natural science one's senses may mislead him, reasoning may err in conclusion; but the direct witness of the Spirit is in personal consciousness back of the senses, back of intellectual inferences. Immediate self-consciousness,—intuition—is not an inference. In this impregnable fortress of self-consciousness is Christianity entrenched. The evidence of self-consciousness is infallible. No sane person ever mistakes himself for another individual. On the infallibility of this evidence philosophers, skeptical as well as Christian, agree. John Stuart Mill, of the former class, declares: "Whatever is known to us by consciousness, is known beyond possibility of doubt." And Sir William Hamilton, of the latter class, affirms: "That given in consciousness is undoubtedly true." In harmony with the philosophers, Jno. Wesley declares of this testimony of the Holy Spirit in the believer's consciousness: "I judge it is impossible that this man [having it] should be deceived herein, as that God should lie." Furthermore: "I know not how any one can be a Christian believer till 'he hath' as St. John speaks the witness in himself, till the Spirit of God witnesses with his Spirit that he is a child of God" ("Sermons," Vol. I., p. 232).

(2) This testimony is of the same character as that between the Father and the Son. Their relation to each other ever excludes the possibility of intermitting and of doubt. "I am the good Shepherd, and I know mine own and mine own know me, even as the Father knows me and I know the Father" (Jno. 10: 14, 15, R. V.)

On the giving of definite personal testimony, explicit directions are set forth.

1. *It shall be given before the church.* "Come and let us declare in Zion the work of the Lord our God" (Jer. 51: 10). See Ps. 9: 11; 40: 10; 105: 1, 2; Luke 9: 26; Acts 1: 8; Heb. 10: 23-25.

2. *It shall be given before the world.* The Spirit comes to the church to convince the world of sin (Jno. 16: 8) and in this requires the concurrent testimony of believers (Jno. 15: 26, 27). "Declare his glory among the heathen, his wonders among all people" (Ps. 96: 3). "Declare ye among the nations, and publish and set up a standard; publish and conceal not" (Jer. 50: 2). "Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8: 38). See 1 Chron. 16: 24; Isa. 12: 4; 66: 19; Matt. 10: 33.

3. *This testimony is to be given everywhere.* "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). See Matt. 28: 19; Acts 22: 15; 23: 11.

4. *This testimony must be given always.* "I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof and be glad" (Psa. 34: 1, 2). See Ps. 35: 27, 28; 71: 8, 24; Heb. 13: 15; 1 Pet. 3: 15.

Some admit the duty and enjoy the privilege of confessing Christ in the pardon of sins, and yet object to others confessing Christ in cleansing the heart from indwelling sin and in revealing the more advanced stages of sanctifying grace. That, too, in face of the fact that confessing Christ in the more

advanced stages of grace, is particularly emphasized: "Having, therefore, brethren boldness to enter into the holiest by the blood of Jesus. . . Let us hold fast the profession of our faith without wavering" (Heb. 10: 19, 23).

The sacredness of this obligation to witness to Christ, is beyond conception. This sacredness has its reflection in human government. The law of the state protects testimony to "the truth, the whole truth, and nothing but the truth."

"Any person who shall by bribery, menace, or other means, directly or indirectly induce or attempt to induce any witness to absent himself or avoid a subpoena or other process, or to withhold his evidence, or shall deter or attempt to deter him from appearing or giving evidence in any case, matter, or proceeding, civil or criminal,—shall on conviction be adjudged guilty of misdemeanor, and be punished by imprisonment in the county jail not exceeding one year, and by fine not exceeding three hundred dollars" ("Kansas General Statutes," A. D. 1889, Vol. I., paragraph 2292).

Read it again. Mark the language. See the criminality of attempting directly or even indirectly to hinder or intimidate a witness in any case. If such conduct is criminal in the eyes of the state, and punished by imprisonment and fine, what must be the criminality of such conduct respecting a witness in the Kingdom of God? In the state temporal goods and temporal life are involved; but in the church spiritual good and eternal life in addition, are involved!

Hindering or withholding spiritual testimony has its penalty. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness" (Rom. 1: 18, R. V.). "Keep down the truth" (Cony-

beare and Howson). "Detain the truth" (John Wesley). "Impede, hold back, repress the truth" (Dr. Whedon).

How many "indirectly," and some "directly," attempt to "keep down," "hold back," "hold down" or "repress" the Gospel truth of complete cleansing from all indwelling sin and of the additional stages of Divine grace! They do this by directly or indirectly intimidating and discouraging the witnesses to such truth, who know the truth by personal experience. They do it directly by speaking against the truth or against its witnesses. They do it indirectly by ignoring or neglecting the truth.

Instances could be given where the leader of the meeting had directly forbidden definite testimony to being cleansed from all indwelling sin, to say nothing of additional works of grace. Some years ago I called upon Bro. R. K——g, for many years a faithful class-leader, and found him bereft and sorrowful. He opened his heart to me, saying: "I had been fully sanctified, but Satan sorely tempted me not to be so definite in my testifying to it before my class. I mentioned the matter to Bro. B. [his pastor]; and he said to me, 'It is best not to say much about it,' and so I lost it." Multitudes have fallen through such counsel. It is of the "old man."

The absence of entire sanctification is turned into opposition against those who would seek it. In this case are the words of Christ forcibly illustrated: "He that is not with me is against me; and he that gathereth not with me, scattereth abroad" (Matt. 12: 30).

A young lady, a university student, was deeply convicted for holiness. But the thought came to her, "Why you, a timid girl, become a professor of holiness when your pastor and the professors and even the president of the university, all so good men, do

not profess it?" Under their influence she grieved away the Spirit, afterwards married out of Christ, and suffered years of sorrow on account of indwelling sin (Rom. 8: 7). Eternity alone will disclose the damage done by the discouraging influence upon the mind of that university student.

CHAPTER XLI.

CHRISTIAN ETHICS—DEFINED.

“**Ethics is the science of duty**” (Webster).

“**The science of moral law**” (Wayland).

“**Ethics is the science of the moral**” (Wuttke).

“**The science which teaches men their duty and the reasons for it**” (Paley).

“**Ethics is the science of man choosing, and acting from choice under moral law**” (Pres. Mark Hopkins).

“**The systematic application of the ultimate rule of right to all conceptions of moral conduct**” (Hickok).

These definitions are general. They are correct whether applied to pagan, Mahomedan, Jewish, or Christian ethics.

The first three definitions are quite brief. The last three are broader. But all six involve man as a moral being related to God and nature. The last one scores the highest mark for Christian morals.

Ethics is morality. It asserts a standard of right and wrong. It applies this standard to the actions and feelings. It regards behavior as the expression of the moral sense. It looks at human character from the standpoint of human conduct.

Ethics has its root in the moral faculty of mankind. This faculty in man implies the personal God as truly as the eye implies the object of vision. And just in ratio as the personal God is apprehended, is ethics exalted. By consequence, diverse standards of morality exist. As nations progress from paganism to Christianity, their moral standard changes.

Even in the nations called Christian, still this is true. Instance human slavery; once practiced by Christian nations, but now seen by them all to be at variance with the very existence of true Christianity.

Likewise, war and the liquor traffic are going into condemnation and abolishment under the increasing light of an increasingly Christian conscience.

And what is true of the Christian nation, is also true of the Christian individual. More still. Among the purified in heart the ever-ascending character exhibits an ever-ascending morality. As the religious consciousness approximates that of Christ, so the morality approximates that of Christ.

Ethics is most pre-eminently progressive. As yet Christian Ethics is infantile. Dr. Adolf Wuttke rightly declares: "Even the very idea, contents, and boundary of ethics, are as yet, in many respects so unsettled that the different presentations of the science have often only very remote resemblance to each other" ("Chris. Eth." Vol. I.). This fact affords ample ground for Christian charity and mutual forbearance.

Holiness of heart and ethics are very closely connected. They correlate and interact. Their right adjustment and mutual development is the problem before us. Its solution has baffled the centuries of Christian effort. At one time ethics is exalted above inward experience as though purity of heart was caused by holy living. At another time inward experience is exalted above ethics as though purity of heart existed independent of holy living. This is the present tendency. It is manifest in worldly conformity in conduct and conversation. Both of these theories come of limited, one-sided views of Christianity. The former obtained before the Wesleyan reformation.

Bishop Jeremy Taylor published his "Holy Living and Dying" in 1650. This followed in the line

of "The Imitation of Christ" 200 years earlier from the pen of that mystic monk, Thomas a' Kempis. Excepting the Bible, this book is declared to have been oftener translated and more widely circulated than any other book. It is said to have reached over 500 distinct editions.

Following Bp. Jeremy Taylor's "Holy Living and Dying" came three-fourths of a century later William Law's "Serious Call to a Devout and Holy Life," and his "Practical Treatise upon Christian Perfection."

These books published in an age of easy-going morality, were written from the view-point of ethics. They emphasized purity of heart; but they did not particularize the act of faith (Acts 15: 9; 26: 18) nor God's act of grace by which the heart is instantly cleansed from indwelling sin (Rom. 6: 6; 8: 2; 1 Thess. 3: 23). They bent their force upon holy living; and this left the impression that purity of heart would result from purity of living.

By consequence devout persons aimed at the task of holy living even before they were regenerated.

Greatly influenced by these books, John Wesley with his brother Charles "in 1829 followed after holiness and incited others to do so. In 1737 they saw, likewise, that men are justified before they are sanctified" ("Meth. Discipline," p. 13).

Here it appears that Jno. Wesley aimed at holy living for eight years before he ever saw that he must be first pardoned and born again before he could be holy either in heart or life. And this is no marvel since the author of "Holy Living and Dying" did not even profess justification. On pages 292-3 he says: "A true penitent must all the days of his life pray for pardon, and never think the work completed till he dies. . . . And whether God hath forgiven us or no, we know not; and how far, we know not."

In the face of such teachings, the clear-cut teaching of John Wesley on the nature of entire sanctification wrought in an instant by divine act conditioned alone upon specific act of sanctifying faith in the blood of Christ, followed by endless growth in holiness of heart and life, stands forth in marvelous grandeur. In fact, for putting the clear, evenly-balanced, well-rounded, all-including, ever-abounding Scriptural Holiness, John Wesley has had no equal. With him holiness was "having the mind of Christ and walking as Christ also walked; even having, not some part only, but all the mind which was in him; and walking as he walked, not only in many or in most respects, but in all things" ("Plain Account," p. 6).

CHAPTER XLII.

ETHICS AND VITAL RELIGION.

Contrary to the theory of progressive pardon through progressive sanctification of the life, common to the times, John Wesley preached instantaneous justification followed by instantaneous entire sanctification; both conditioned on faith only, in order to holy living.

This kindled a controversy so hot and so lasting that, for a century, nearly all the writing on holiness has focalized on the point of being made pure in heart as a conscious experience.

Protracted contention as to the possibility of being cleansed and kept free from all sin in this life has so crystalized around this one point, as that the more advanced experiences in Christ and their manifestation in outward living, have received but little consideration. In fact, some directly controvert any distinctly marked experience beyond the "second blessing." By consequence holiness declines into a one-sided development.

As, before the Wesleyan reformation, the teaching on holiness was intensely ethical to the neglect of inward experience; so, of late, it has become intensely doctrinal and emotional to the neglect of the outward living. The tendency of this fractional view of holiness is to divorce morality from religion. To this tendency may be traced, in large degree, the increasing worldliness in the church and the increasing crime in the state. To such a degree has this tendency developed, that it is a common thing to hear it said: "If only the heart is right, everything else

will be right." This half-truth is stated against closely laying upon one's external life the measure of Gospel precept.

On salvation and ethics, or inward experience and outward deportment, the following theories are found.

1. *Religion and morality are identical.*

According to this theory, two extremes result. (1) One has only to give himself over to God in highest communion with Him. This ignores the outer life by merging all morality into religion. It tends to abandon all external worship and, in constant meditation, to become absorbed and annihilated in God. It aims to recede from the physical and visible into the spiritual and invisible. Instance the Hindu Yogi, the Christian Quietist, as Meister Eckhart, Michael de Molinos, and Gregory Lopez.

(2) One has only to do right, to "do as he would be done by," to "do as nearly right as one knows how," and he is by so doing religious.

This reverses the order laid down by Christ (Matt. 22: 37-39). It makes love to one's neighbor to be the first and finally the only duty. It merges all religion into morality. Such are the egotistic moralists and worldly-minded churchists.

2. *Religion and morality are essentially different.*

According to this theory, one may be very religious and indifferent as to morality. It reduces religion to mere emotion, sentiment, or formalism. It opposes the subordinating to religion, one's politics, business life, social life, domestic life and private, personal life. This accounts for the astounding incongruity of church members using bribery, using intoxicating drinks, opium and tobacco, etc., to the destruction of body and mind, and voting to license drunkenness and social vice. In illustration. "A bishop of the Greek church debated theological dif-

ferences with a missionary friend of mine who at last referred to the Bishop's own life, when he retorted with anger, flinging the Catechism at his antagonist: 'There is my creed: it has no flaw from first to last, but with my life you have nothing whatever to do'" (F. L. Willard).

3. *Morality is first and fundamental in religion.*

This error makes religion a sequence or outgrowth of morality. Universalism and unitarianism in popular form, rationalism, and all pagano-philosophic and secret-order culture in order to salvation, are based on this error. All these aim to be moral in order to be religious and finally saved in heaven. With them, the essential thing in this world is morality; religion is mostly esteemed for its securing sure passport to heaven.

4. *Religion is first and fundamental to morality.*

This is the true doctrine. They are related to the spiritual life as inhaling and exhaling the air are related to the physical life. To separate them is to destroy them and so end spiritual life.

Religion obtains spiritual life-communion with God; morality manifests it to the world. Religion is the God-side of morality; and morality is the world-side of religion. They are the inner and outer hemispheres of the Christ-life. That is ~~casual~~; this resultant. Dr. Adolf Wuttke very correctly affirms: "Man is Christianly moral only so far as he is conscious of being redeemed by Christ" ("Christian Ethics," Vol. II., p. 12).

Such is the Christian religion and Christian morality. "morality without religion is impossible; religion without Morality is inconceivable." In the individual, the family, the church, and the state, religion is first and formative to morality. And morality is reflexively constructive to religion,—"**By works is faith made perfect**" (Jas. 2: 22). They

interact and interlock, showing as President Hopkins declares, "the impossibility of drawing a line between religion and morality" ("Ethics, Law of Love," p. 110). This leads to the distinction between secular morality and Christian morality.

CHAPTER XLIII.

ETHICS, SECULAR AND CHRISTIAN.

What is commonly called morality is merely secular duty. It is the standard of right according to worldly custom. It is conformity to civil law as approved by the community or enacted by the state. It allows another his rights claimed by custom. It protects him in their enjoyment.

But beyond the boundary of common justice, it presses no claim. The domain of Divine and human love and of self-sacrifice characterizing Christian morality, is not included. Its motto is, "Live, and let live."

It knows not God. It cares not for the spiritual good of mankind. It inquires, "What can I gain? What can I enjoy on earth?" It is confined to time. It is self-centered.

Christian morality on the other hand centres in God. It takes in time and eternity. It is rooted in man's spiritual nature and subordinates the soul and body to the spiritual and the eternal good.

It keeps the "body under." It controls and limits the appetites within their appointed domain. It develops the body as an instrument for perfecting the spirit in mediating Christ into the domestic, ecclesiastic, and political world.

It not only conserves to men all their rights; but it lays tribute upon all forces and relations to bring all men into the possession of their highest good in all things.

Its model is Christ, of whom it "walks worthy unto all pleasing" (Col. 1: 10). Its motto is, not,

"Live, and let live," but "Live, and *help* live." It exceeds human justice; and it plans to "walk in love" and in self-sacrifice of personal rights for others' good "as Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor" (Eph. 5: 2).

Christian morality is the precepts of Christ incarnated. It is the moral consciousness of Christ going forth into active life. It is Divine love interpreting Divine law. It is the Holy Spirit inscribing the Divine mind: "Ye are manifestly declared to be the epistles of Christ, ministered by us, written not with ink, but with the Spirit of the living God" (2 Cor. 3: 3). It is thus that the indwelling Christ creates Christian morality and, so, constitutes Christianity. Rightly in "Bampton Lectures" is it declared: "Christianity is non-existent apart from Christ: it centres in Christ; it radiates now, as at first, from Christ" ("Lord's Divinity," p. 127).

Christianity has suffered great injury at the hands of its friends who have been misled, and have accepted merely secular morality in the place of Christian morality. This misfortune is parallel to that in religion, of accepting merely natural love as the religious force in worshiping and serving God, and substituting it for the Divine love ordained to this end and "shed abroad in the heart of the Holy Ghost given unto us" (Rom. 5: 5).

The above misfortune has been the fruitful source of skepticism and infidelity in all ages. By it both Christian experience and Christian morality are made impossible. Of nominal Christianity or Christianity without Christian morals, President Mark Hopkins justly declares: "It is the essence of superstition, and has been the curse of the race, to frame something called religion that could be gone through

with formally, and rested on for salvation" ("Ethics," p. 125).

Dr. E. Pressense likewise declares: "It is a terrible fact that fictitious religion and nominal Christianity make even more victims than avowed infidelity" ("Mystery of Suffering," p. 178).

Jno. Wesley before these declared: "Formality, mere outside religion, has almost driven heart-religion out of the world" ("Sermons," Vol. I., p. 6).

To substitute church formalism for Christianity, and secular custom for Christian morality, is no innocent mistake. To perpetrate such wrong upon society is stupendous wickedness. That so many have been deceived into it, is amazing! This can be accounted for only by the paralyzing influence of sin and the ingenuity of the devil.

CHAPTER XLIV.

CHRISTIAN ETHICS AND THE BODY.

Ethics involves the body. It is through the body manifesting the inner spiritual life that ethics, or morals, becomes a fact.

How is the body related to man's inner spirit? Is it the instrument of that spirit or the controlling power over it? Is the spirit free to control the body, or is it trammelled by the body? The answer is all-important.

It is here that the glory of Christian ethics appears. In giving answer to the foregoing questions it stands alone. In statements it is clear. As the moon is lost in the transcendent glories of the sun, so all other systems of ethics disappear in the super-abounding light of Christian ethics.

Here the human spirit and body rise into divine union. Christ is the model. And all nature is exalted into moral fellowship with God.

When Christianity came, the philosophy of the times, Hindu, Persian and Grecian, depreciated the body as a barrier, a corrupter and prison to the spirit. The spirit was depreciated as "enveloped in darkness by the body" (Jamblicus); as "in matter fettered and confined" (Epictetus); as "in penal and calamitous state" (Magi); as "in a state of punishment" (Porphyry). It located sin in matter or held its removal impossible because of the spirit's connection with matter.

Moral purity was declared impossible except on removal of the spirit from the material world. "Since Aristotle [350 B. C.] philosophy in all its

branches makes withdrawal from the objective world its starting point" ("Encycl. Britannica").

How far Christendom is still influenced by Pagan philosophy, appears in the advocates of a death-bed sanctification.

Against all this Pagan error, Christ "gave himself for us that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Titus 2: 14, R. V.). So, "now being made free from sin and become servants to God, ye have your fruit unto holiness" (Rom. 6: 22). "Let not sin therefore reign in your mortal body, that we should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6: 12, 13).

Behold the truth. Not by removal from the material world as taught by Pagan philosophy, but by the death of Christ, man is freed from sin and restored to Divine holiness and to his forfeited dominion over the world.

Now, it is universally true that matter is subordinated to spirit. The body and soul as well as the spirit of man are sanctified wholly and readjusted to their divinely appointed order (1 Thess. 5: 23) over nature. "Matter with its powers is incapable of carrying its action over into the region of the spirit. . . Matter has no power over spirit, except so far as the spirit itself makes it to have, for it is the power over matter" ("Delitzsch Biblic. Psychology," p. 262).

The human body is exalted above moral corruption and made "the member of Christ" and "the temple of the Holy Ghost" (1 Cor. 6: 15, 19).

Dr. Adolf Wuttke: "The natural body, the sen-

suous corporeality is, despite its seemingly trammeling power over the freedom of the spirit, *per se* absolutely good; and there is neither anything evil in it nor is it the cause of any evil whatsoever" ("Christian Ethics," Vol II., p. 59).

Dr. August Meyer declares: "There is nothing in the Biblical use of the term to justify the opinion that the flesh [*sarks*, literal body] is itself evil or necessarily productive of sin."

This is clear from the use of the term in the life of Christ. "The Word was made flesh [*sarks*] human nature, man" (Jno. 1: 14).

"A spirit hath not flesh [*sarks*] and bones" (Luke 24: 39). Here it means bodily muscles as opposed to the bones.

"Whoso eateth my flesh [*sarks*] and drinketh my blood, hath eternal life" (Jno. 6: 54). Here it means the bodily muscles as distinguished from the blood.

Now as Christ had normal, pure, but fallen human nature (Gal. 3: 16) and lived a holy life, so God has made the same possible to all flesh" (*sarks*, all mankind) (Luke 3: 6; Acts 2: 17). "God sending his own Son in the likeness of sinful flesh [*sarkos hamartias*, of flesh of sin] and for [on account of] sin, condemned the sin in the flesh [*sarki*, in the human nature], that the righteousness [holy requirement] of the law might be fulfilled in us who walk not after the flesh [*sarks*, human nature] but after the Spirit" (Rom. 8: 3). Points:

1. But does not the closing prohibition, "Walk not after the flesh," indicate that sin is essentially one with flesh? By no means. It does mean that the act of preferring the flesh [human nature], self to God, is sin. Herein is the essence of all sin, the choosing of self instead of God. Doing this, Adam fell. Avoiding this, Christ fell not (Jno. 8: 28; 5: 30).

2. This Scripture shows that sin being extirpated (Rom. 8: 2), the flesh (human nature) in every man may be developed into holiness, as it was in Christ. Being made pure like Christ and being Spirit-anointed (Acts 1: 5, 8) like Christ, the obligation is upon us "to walk even as he walked" (1 Jno. 2: 6); and that in all things, "walk worthy of the Lord unto all pleasing" (Gal. 1: 10).

3. The object of Christ's being sent is to condemn, not the flesh [*sarks*, human nature] but the sin in the flesh [human nature]. The eternal Son of God "was made flesh," not sin. Christ came to restore the flesh [*sarks*, human nature] to its forfeited purity that it might again go forward in its originally appointed destiny (Eph. 1: 4, 5; 4: 22-24). And under Divine guidance this is easy for every believer.

Accordingly, in the context it is declared: "The minding,—not mind—[*phroneema*, not *phreen*] of the flesh [human nature] is death, but the minding of the Spirit is life and peace; because the minding of the flesh [human nature] is enmity against God, for it [minding of the flesh] is not subject to the law of God, neither indeed can be" (Rom. 8: 6, 7).

This figurative meaning of flesh has its basis on its literal sense. Dr. Godet clearly presents this: "The word 'flesh' properly denotes, in its strict sense, the soft parts of the body, as opposed either to the hard parts, the bones (Gen. 11: 23) or to the blood (Jno. 6: 54). From this more restricted sense, a broader one is derived, the entire body regarded from the view-point of its substance, the animated matter (1 Cor. 15: 25). Finally, as the flesh is properly the seat of physical sensibility, this word, by metonymy, often designates the entire human being, in so far as he is governed in his natural state by sensibility with respect to pleasure and pain."

"Undoubtedly the desire of enjoyment and the

dread of suffering are not in themselves criminal instincts. . . . In these two natural sensibilities lie the possibilities of temptation and sin. Human nature in this critical condition is the form of existence which the Word has consented to take for himself" ("Commentary").

In this flesh (*sarks*, human nature), Christ took all human infirmities—"Himself took our infirmities" (Matt. 8: 17), and gave to mankind all His infinitudes. "According to the riches of his glory, mightily to be strengthened through his Spirit into the inner man, etc., that ye may be filled unto all the fulness of God" (Eph. 3: 16-19). Hereby Christ puts humanity upon equal footing with Himself.

Herein is laid the foundation for Christian ethics: "Like as he who hath called you is holy, be ye yourselves also holy in all manner of living" (1 Pet. 1: 15, R. V.). "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31).

Spirit, soul, and body in every faculty, function, and organ shall be used only for the purposes designed by the Creator.

The human spirit, reflecting the Holy Spirit, appropriates the soul which appropriates the body; and, so, appropriates nature in service to God, who in turn is mediated by them into nature. "The soul is the image of the spirit, and makes the body the image of itself" ("Delitzsch's Psychology," p. 272).

The soul is the medium between spirit and matter. It is the means by which spirit moves matter and matter influences spirit. "Soul is not less immaterial than the spirit; but by the object of its existence it is more nearly and more immediately related to matter than it" ("Delitzsch Bib. Psych.," p. 263).

The spirit never exerts its power directly upon the blood, but upon the soul; and the soul enters into a

unity with the blood (Lev. 17: 11, 14). Soul and blood, but never spirit and blood, are joined together in the Scriptures. "The blood is the life" (Deut. 12: 23). The blood influences the nervous system. The activity and endurance of the nervous and the muscular systems depend upon the quality and quantity of the blood.

Here is manifest the close connection between food and mental and moral character. Food and physical habits change the blood; the blood influences the soul and nervous system, and the soul and nervous system influence the spirit. Likewise through the senses one's nervous system and soul are influenced pleasurable or painfully; and the soul so influenced affects the spirit for good or for evil. Hence seeing and contemplating the good, the pure, and the lovely, exalts and ennobles the character (Phil. 4: 8). Accordingly, persons rescued from Satan are given a place among the sanctified (2 Cor. 6: 14-18; Acts 26: 18). On the other hand, seeing and thinking evil debases and pollutes character. "Evil companionships corrupt good morals" (1 Cor. 15: 33, R. V.).

This brings us to the consideration of the means by which we appropriate external nature, the appetites.

CHAPTER XLV.

CHRISTIAN ETHICS AND THE PHYSICAL APPETITES.

Appetite has been defined to be "a desire of some personal gratification of body or of mind."

This is appetite seen from the view-point of personal pleasure caused by its gratification.

The physical appetites are the physical tendencies to appropriate the physically external suited to individual nourishment and reproduction; as hunger, thirst, and sexual desire.

Figuratively the term is applied to the intellectual and spiritual nature. Hence, we have a "taste for reading, a thirst for knowledge, and a hunger and thirst after righteousness" (Matt. 5: 6).

Omitting further consideration of the intellectual and spiritual appetites, attention is directed now to the physical.

1. The physical appetites are natural, manifesting themselves by instinct, and are the necessary conditions for developing the animal life and perpetuating the species.

2. There are also acquired appetites based upon the natural. These are not, like the natural appetites, the condition of individual life; but they powerfully influence that life. Instance the appetite for highly stimulating food, for narcotic drugs, and for intoxicating liquors.

Under this abnormal condition, appetites wholly artificial are created. Food that before was agreeable to the taste, is now insipid till added sugar has changed its nature, or till pungent, fiery, seasoning gives it relish.

Again: Natural appetite for proper food may be unduly excited and indulged to excess, oppressing the nervous system and bringing the mind under bondage to the body. In this case, that divinely appointed concomitant, the physical pleasure in eating, instead of health and strength, is made the object in eating.

At this point eating becomes immoral; because it perverts the appetite for food from its divinely appointed end of nourishment, to the contrary end of self-indulgent pleasure. It is no longer a case of natural instinct and reason. Having transcended that domain, it has degenerated into physical lust. It is a case of free choice and of moral accountability.

This line of moral responsibility in the appetites is clearly drawn in the Scriptures: "Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31).

The moral sense also declares it. When the appetite for food is perverted from its natural end to that of sensual pleasure, overriding intellect and conscience, one feels morally degraded. The spiritual nature is outraged.

And this sense of moral degradation is contrary to all human excellence. "By surfeiting many perish, but he that dieteth himself prolongeth his life" (Ecclesiasticus 37: 30).

"In accordance with these views, a person may become impure,—as, in point of fact, many do become impure—by the inordinate indulgence of the appetite for food and drink" ("Interior Life," p. 189). "The amount of impurity which results from this source is immense, and will abundantly account for the lamentations of many persons over their spiritual leanness" (Ditto, p. 190).

On the contrary the seraphic John Fletcher declares a condition of his victory: "Admit no desire

of pleasing food, or any other pleasure of sense; no desire of pleasing the eye or imagination; no desire of money, of praise, or esteem; of happiness in any creature. You may bring these desires back, but you need not; you may feel them no more. 'O, stand fast in the liberty wherewith Christ hath made you free' " ("Fletcher's Works," Vol. II., p. 664).

Responsibility for one's feelings is a tenet of moral philosophy as truly as of Scriptural precept to love with a pure heart fervently. "The voice of mankind is that men are responsible for their feelings through the whole range of the emotive nature, as well as for their action. . . Men are responsible not only for the feelings they have, but also for not having the feelings they lack. . . . And yet no one can by direct act of the will cause any one feeling, affection, or passion to exist. Throughout its whole range, the emotive part of our nature is excited by an object adapted to excite it, and not by a direct act of the will" (Mark Hopkins, [Congregational], "Lect. on Moral Science," p. 148).

The pious Brainard declared: "I felt no disposition to eat and drink for the sake of the pleasure of it; but only to support my nature, and to fit me for divine service" ("Interior Life," p. 189).

The incomparable Paul testifies: "I keep under my body, and bring it into subjection" (1 Cor. 9: 27). So Protogenes: "when painting his Ialysus lived on boiled pulse, since this diet would sustain at once hunger and thirst, lest he should dim his perceptions by too great delicacy in food" (Sampson "Art Criticism," p. 294). Surely a CHRISTIAN will rule his appetites!

This principle holds good in all physical appetites—that for food, for drink, and for sex. Perverting the appetite for food and drink brings on gluttony with its consequences of bodily, mental and spiritual

degradation. Perverting the appetite for sex leads to licentiousness with its train of dissolute habits destroying soul, body, and spirit.

Gluttony and drunkenness are near kin (Deut. 21: 20). It is not easy to say which is the greater evil. Hippocrates (460 B. C.) declared: "Excess in drinking is not quite so bad as excess in eating." Modern authorities to this effect could be quoted freely. One will suffice. Prof. Caldwell, Transylvania University, Ky., declares of excessive eating: "It is infinitely more common than intemperance in drinking, and the aggregate of the mischief it does, is greater. For every reeling drunkard that disgraces our country, it contains a hundred gluttons. . . How, indeed, can it be otherwise, while the children and youth are regularly taught, hired, bribed, or tempted to overeat themselves from their birth" ("Digestion," by Dio Lewis, p. 132).

Excessive eating and improper food burden and derange the physical system, benumb the mind, and weaken the moral sense, thus enabling heating drinks to rouse the animal passions over the moral sensibilities, resulting in a moral overthrow. Of this class may be named fat pork, rich pastries, tea and coffee. To some constitutions these are destructive of health and morals. By the highest scientific authorities in this domain, tea and coffee are now classified with tobacco and intoxicating liquors.

Dr. Alcott affirms: "Neither tea nor coffee makes a particle of blood, or gives a particle of strength. The stimulation which accompanies their use is followed by a corresponding depression" ("Digestion," by Dio Lewis, p. 331).

The eminent Dr. Bock, of Leipsic, writes: "The nervousness and peevishness of our times are chiefly attributable to tea and coffee; the digestive organs of confirmed tea and coffee drinkers are in a state of

chronic derangement which reacts on the brain, producing fretful and lachrymose moods."

Dr. Morton, of Brooklyn, and other eminent physicians have repeatedly called attention to the relation between tea drinking and the fashionable nervousness of American women.

Again, the eminent physiological chemist, Lehman, describes the effects of *caffein*, a substance identical with *thein*, as follows: "A quantity of from 2 to 10 grains will produce the most violent excitement of the vascular and nervous systems, palpitation of the heart, extraordinary frequency, irritability, and often intermission of the pulse, oppression of the chest, pains in the head, confusion of the nervous system, singing in the ears, scintillations before the eyes, sleeplessness and delirium." These are the results of experiments upon himself and his pupils.

"He states that five persons, one of whom was Prof. Buchheim, after taking 5 to 10 grains of *caffein*, were unfit for any business during the next day."

"Good tea contains as much as 6 per cent of this poison—*thein*. . . . An ordinary cup of strong tea may contain as much as 5 grains of this poisonous drug" ("Good Health," 1895, p. 234).

The famous physician of Paris, Mr. Charcot, was consulted by a Paris merchant regarding a peculiar condition of mind and nerves that afflicted himself and family. . . . A general hysteria seemed to control the whole family. The father was afflicted with tremors and involuntary gesticulations and was extremely irritable; the mother was subject to sudden attacks of severe headache, etc. . . . The daughters were hypochondriacal and hysterical; the boys were emaciated and nervous; and the youngest child, a girl of eight years, was suffering from incoherent muscular movements and chorea [St. Vitus' dance]. Inquiry developed the fact that the father was a coffee manu-

facturer and merchant, manufacturing coffee extracts and roasting and packing coffee. The family lived in apartments over the factory and stores, and the furniture, clothing and rooms were all impregnated with a strong coffee odor. A removal to the pure air of the sea-shore and a change of habitation on their return greatly restored the family" ("Daily Lancet").

Bessie V. Cushman, M. D., in a publication of the W. C. T. U., Chicago, Ill., cites the eminent French authority, Stille, as saying: "It is well known that among the nations who use coffee most extensively and excessively, sexual excesses are most general;" and Staph as follows: "When coffee acts moderately upon the healthy organism, the irritability of the organs of sense is morbidly increased. Vision, hearing, taste, are rendered more acute. There is greater susceptibility to pain. The secretion of urine is increased and sexual desire is excited."

All the foregoing symptoms are given that the reader may recognize the evil effects of tea and coffee upon the physical and mental natures. And who can not see that such physical and mental conditions greatly influence the spiritual life?

It is quite apparent that the selection and preparation of foods—cookery—is an important field of Christian ethics. More and more it is being discovered that, through the appetites, impure thinking is very closely related to impure eating and drinking. Keenly scientific is the Scriptural precept: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31).

A purified soul involves a purified body (Rom. 12: 1). A sanctified spirit, soul, and body—all three

—are included in entire sanctification (1 Thess. 5: 23, 24).

It has been thought that the majority of those who backslide after being converted, fall through indulging the appetites. The fact goes without contradiction that this indulgence is the greatest obstacle to spiritual progress. "Clouded mind" and "fleshly lusts" (1 Pet. 2: 11) may often be referred with propriety to the diet as well as to the devil.

This question of the appetites has, in importance, no superior, at this time, in all the domain of Christian ethics. Individual, family, church, and state are involved. Through perversion of appetite, sin at first came into the world. And, through the sanctification of appetite, will sin at last go out of the world. Would it not be quite difficult, indeed, to find the cause of the overthrow of past nations, excepting the perversion of appetite? See Luke 21: 34, 35.

TRANSMITTED APPETITE.

3. Acquired appetite may become hereditary. This is true of gluttony, drunkenness and licentiousness.

One is not responsible for inheriting such tendencies; but it is impossible to escape moral responsibility for their voluntary indulgence.

This transmitting of morbid, abnormal appetite greatly magnifies the moral responsibility of properly guarding and controlling the natural appetites. Tampering with them and indulging them will always give them abnormal development and overmastering strength.

Many parents stimulate their children with improper diet and overfeed them, little thinking that, so doing, they are unlatching doors that lead to gluttony, drunkenness and grosser vice.

Do you see the point? If the youth can not keep under restraint the appetite for diet, how shall they keep under control the stronger appetite for sex? For if this appetite control the thoughts only, it will exhaust the vitality which constitutes at once the bloom and beauty of manhood and womanhood, notwithstanding all outward demeanor be chaste. CHASTITY OF THOUGHT, IS THE CITADEL OF SOCIAL PURITY. An eminent physician says: "A heavier curse can hardly hang upon a young man than that of possessing a polluted imagination." Another declares: "The only true safety lies in keeping the thoughts pure" ("True Manhood," E. R. Shepherd, p. 224).

It is here that Gospel grace works marvels in cleansing and exalting spirit, soul, and body by "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10: 5). This was Paul's experience.

This spiritual champion of three thousand years testifies: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8: 2), and now flings abroad the time-and-eternity-all-sweeping challenge, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creation, shall be able to separate us from the love of God which is in Christ Jesus" (Rom. 8: 38, 39).

Spiritual mastery is intolerant. Its commands are absolute. It has no favorites. For its approval all appetites occupy the same footing, and forego all else: "And every man that striveth [agonizeth] for the mastery is temperate [self-controlling] in all things. Now, they do it, to obtain a corruptible crown, but we an incorruptible; I therefore so run,

not as uncertainly; so fight I, not as one that beateth the air. But I keep my body under and bring it into subjection, lest by any means when I have preached to others I myself should be a castaway" (1 Cor. 9: 25-27).

In this Scripture the Olympian arena is brought in to illustrate spiritual self-control and over-mastering Christian character.

A few observations will help us to see its force.

1. Every combatant—*agonistes*—must be a Greek of pure blood.

2. He must be a freeman.

3. He must be of noble family connections.

4. He must be of blameless moral character.

Hence: "Who can accuse this man?"

5. He must have been under proper training at least ten months. This implied the strictest regimen of diet, sleep, rest, bathing, drill-exercise, etc.

6. He must hold inviolate the laws of combat in the arena.

The philosopher Epictetus (75 A. D.) to an aspirant for the Olympic honors, declares: "You must observe a strict regimen; must live on food which you dislike; you must abstain from all delicacies, must exercise yourself at the necessary and prescribed times both in heat and cold: you must drink nothing cooling; take no wine as formerly; in a word you must put yourself under the directions of a pugilist as you would under those of a physician, and afterward enter the lists" ("Commentary," A. Clark, Vol. VI., 239-242).

Notice the candidate for the Olympian arena. See his complete abandonment of the common course of men around him, and his absolute self-denial of all delicacies which tease the appetite. So must the candidate for the Christian arena of life abandon the course of worldly society and "abstain from fleshly

lusts which war against the soul" (1 Pet. 2: 11). He must be "separate" and even "touch not the unclean" which will most delicately tease appetite to indulgence (2 Cor. 6: 14-17).

Again: Notice this Olympian champion's unlimited obedience to the laws of combat, and see his absolute committal of himself to the professional trainer for perfection in posture and power. Likewise the Christian champion gives unlimited obedience to the Holy Scriptures in observing the chastity of "sons and daughters of the Lord Almighty," (2 Cor. 6: 18), and commits himself absolutely to the Holy Spirit for perfection in posture and power with God (2 Cor. 3: 18) against all "sin and uncleanness" (Zech. 13: 1).

Finally, mark the conduct in the arena. While the champion guards himself against every onset of his combatant, he seizes the opportunity to fell him by a bruising, bluing, blinding blow followed by a finishing thrust which compels willing subjection. So the spiritual champion is guarded against every trespass of appetite, and seizes the opportunity to fell it with a blinding centre blow followed by overmastering power of completest subjection. I keep under [*hupopiazō*—hit in the eyes] my body [appetites] and bring it into subjection [make it a slave]" (1 Cor. 9: 27).

CLOSING OBSERVATIONS:

1. Here is seen the great force of appetite and the fatal consequences of tampering with it.

2. Here is manifest the intolerant, overmastering determination to control appetite for Christian perfection in the glory of God. Bueckert declares with truth: "We are to become just as perfect a man as Christ is." He is our pattern (Col. 1: 10).

CHAPTER XLVI.

CHRISTIAN ETHICS AND MENTAL AND MORAL APPETITES.

In the foregoing chapter we have seen that the term appetite is used by a figure of speech to indicate mental and moral desires and tendencies. In this domain as well as in the realm of physical appetites, "evil companionships corrupt good morals" (1 Cor. 15: 33).

In fact, one's thinking influences him more than his eating does. Sir William Hamilton set forth a truth in declaring "Man is not an organism; he is an intelligence served by organs."

One's character is located in the mind. The matter constituting his organism is secondary and instrumental. It may exhibit character of mind, and by reflex influence modify the mind; but it can never become cause to the mind. Mind alone is efficient cause. "As he thinketh in his heart, so is he" (Prov. 27: 7).

It follows that evil commerce of mind with mind is the one fruitful source of character degradation. Perverting physical appetite harms character mediately through the body; but perverting mental appetite harms character immediately and directly. What the mind appropriates as food is of infinitely more importance than what the body appropriates as food.

It is herein that literature has so potent significance. Mr. Anthony Comstock (1891) declares: "The pestilence of evil reading is worse than any other known evil in the land."

The noted Dr. Kellogg declares: "Sentimental

literature, whether impure in its subject matter or not, has direct tendency in the direction of impurity. The stimulation of the emotional nature, the instilling of sentimental ideas into the minds of the young, has a tendency to turn the thoughts into a channel which leads in the direction of the formation of vicious habits. The reading of works of fiction is one of the most pernicious habits to which a young person can become addicted. When the habit is once fixed, it becomes as inveterate as the use of opium or liquor.

"I have met many cases of serious nervous disease in young ladies, in which the real cause was nothing more nor less than habitual novel reading."

The reading of popular fiction deranges the mind. This is true of that class of novels not suggestive of the unchaste. The sensibilities are excited and strengthened at the expense of the intellect and will. The emotions move the reader to tears over the tragedies of imaginary men and women. This opens the way and cultivates a taste for the more exciting romance, where affection flames to frenzy the infatuated lovers, and where the baser passions are fired into fury, ending in lust, shame and murder.

False, baneful education is at the root of this devastating curse. Any one can see at a glance that the emotional nature being excited and so strengthened out of proportion to the reason, the conscience and the will, there must result permanent over-ruling by the emotions. And over-ruling by the emotions, means moral overthrow by the emotions.

Emotional inflammability, sentimentalism and volitional impotency come of this overstimulation of the sensibilities. There is lack of determination and perseverance. There is utter dislike to mental application. Reasoning is burdensome, and religious instruction becomes a bore.

Hon. Charles R. Skinner, State Superintendent

Public Instruction of Albany, N. Y., in his address on "Obstacles to Education of the Young from Sensational and Evil Reading," declares: "Sensational reading, even when not impure nor unchaste, is hurtful, because it makes the mind weak, incapable of continued effort, averse to real work. It suggests scenes and incidents out of the ordinary experience of life, and fills readers with unreal, impracticable, impossible plans and projects, and unfits them for the plain practical duties of to-day. The mind grows by what it feeds upon. If fed by sensational books, it can never gain the heights of excellence, for which it has not the strength and endurance needed to reach them. . . . Nor is it too much to say that the moral education of the young is sadly marred by sensational reading. The power to grasp and retain the great moral truths forming the basis of the noblest and purest characters, is impaired and weakened by reading those books wherein of necessity these truths are ignored. The mind lacks the vigor and fiber needful to hold strongly to anything. Besides, these truths become distasteful to those whose minds are fed on sensational reading. The result is to lower and weaken the power that moral truths ought to have over the mind, over habitual thought, over conduct and life. This leaves the young easy victims to evil. They lack the moral stamina to resist temptation. Because the way of life seems rugged and difficult, they will not walk it. Because the way of ease and indulgence seems bright and pleasant, they are eager to go there. The experience of parents and teachers and of all interested in this question proves that sensational reading is one of the greatest obstacles to the education of the young" ("New York Society for Suppression of Vice, Report, 1897," p. 49).

Is it not amazing that any professing Christian

will defend novel reading? It is astonishing that one professing holiness should indulge in it! Its enervating influences are so opposed to resolute reformation and firm, abounding faith!

So great evils coming of sensational reading, what must be the effects of those novels which are not openly impure, but artfully insinuate the unchaste?

The editor of a family newspaper referring to popular newspaper romances says: "As a rule these stories are not directly obscene, but they are far more dangerous in their insinuating suggestiveness." They come in the daily, weekly and sometimes even religious (?) newspapers, where their baneful influence is not detected until their deadly work is done. That a book issues from a religious press or is found in a Sunday-school library, is no guaranty against injury from reading it.

The extent of harm done by such reading is disclosed by the enormous sale of fictitious literature. Dr. Stowe when publishing agent of the largest book-establishment in the world, declared that "eighty-six per cent. of the reading of young people is fiction."

The rapidity of this mental, moral, and consequent physical degeneration is augmented by filling the fountain of national life—the family—with contagion. For several years the statement of Prof. Hicks of "The Word and Work" has been true: "It is a fact that seven-eighths of the novels sold in America to-day are bought by women."

This fact in large part accounts for the decline of family religion, family government, and the rapid increase of crime among the youth.

Where the sacredness of the family is surrendered, there enters sentimental and seducing litera-

ture forcing the surrender of Christian character and finally of mental chastity.

Women intoxicated with romantic thirst for emotional excitement feel averse to steady application and practical duty involved in training children, consequently the maternal oversight which issues in excellence of character, is abandoned; while sentimental and sordid literature floods the family. In the words of Hon. Chas. Skinner introduced above: "It prevents good, pure, and wholesome thoughts finding place in the mind. It presents constantly suggestions and images of impurity and wrong. No place so sacred, no service so solemn where evil reading will not make itself felt in the heart. It seizes upon the most hallowed seasons and turns them into occasions of indulgence. Passions are stirred, propensities aroused, proclivities encouraged, which neither time, nor place, nor companionship can curb.

Pure streams issue from pure springs. No parents with a polluted imagination and enervated moral sense can train up children in excellence of character. Their unconscious influence fills the very air with their inmost thought and feeling, infecting the minds of all around them.

Hon. Mr. Skinner well says: "Is there not need of a campaign for purity in behalf of the fathers and mothers of the nation if we hope to secure purity on the part of our sons and daughters? The sensational newspaper and magazine, the impure novel, must be taken from the hands of adult members of the household as well as from the children's hands. . . . If it is well to teach children not to read books in which you make the acquaintance of the devil, is it not equally as well to teach parents the same truth? . . . 'Doctor,' said a gentleman to his pastor, 'how can I best train up my boy in the

way he should go?' The pastor responded 'By going that way yourself.' "

If people professing holiness do not banish sentimental and impure literature from their libraries and from their families, who shall do it? If the promulgators of holiness are not aroused by the incoming flood of harmful literature, who will be aroused? If the advocates of Scriptural holiness do not rise up against this evil threatening the life of church and state, who will do it?

The traffic in this intoxicating literature, like the traffic in intoxicating liquors, menaces the nation. After years of protest, and after the Postmaster-General has reported the fact, the postal laws discriminate in favor of this whelming flood of harmful literature by charging one cent a pound for its transmission, at the same time charging eight cents a pound for transporting Bibles, school-books and wholesome literary works.

The increasing rule of the carnal mind, the "old man," subjecting the church to the world, and the public welfare to the dollar, has brought about this state of things. Good books are put to eight-fold disadvantage under harmful books. Public opinion puts a premium of 800 per cent. on harmful literature, and levies thus a heavy discount upon intelligence, virtue and Christianity.

Because the "carnal" mind is enmity against God (Rom. 8: 7), it ever seeks to make it easy to do wrong and difficult to do right. And the insinuating wickedness of the "carnal mind" is seen in the many professing Christians who refuse to take a religious periodical for the very reason that the wholly secular, the sentimental and evil are much cheaper.

The "old man," "the indwelling sin" (Rom. 7: 20) is evil and only evil continually. It is "not subject to the law of God, neither indeed can be"

(Rom. 8: 7). Any religion, therefore, that favors it, is against God. The whole traffic and use of sentimental and impure literature is at war with Christian morality, which requires: "As he who hath called you is holy, even so be ye yourselves holy in all manner of living" (1 Pet. 1: 16, R. V.).

The pungent words of M. Ernest Naville are in place: "If you read books which fall in with your passions, and which will redouble their violence; if you read 'those writings which are, so to speak, the sewers of the human mind, and which, despite their flowers, contain only frightful corruption' [Lacordaire] you can not escape damage" ("Problem of Evil," p. 283).

Let all such reading be abandoned for that which is "true, honest, just, pure and lovely" (Phil. 4: 8); and chastity of thought will no longer be a question; and the greater obstacle to Christian holiness,—an impure imagination, will be removed.

CHAPTER XLVII.

CHRISTIAN ETHICS AND PERSONAL DECORATIONS.

To decorate is to adorn, to embellish, to beautify. One may decorate an edifice, beautify a lawn, adorn his person, embellish his language, etc.

In Christian ethics this subject has an important place. From the Apostolic age till now it has had the consideration of the truly pious. They have not always been in perfect agreement.

Some have condemned all decoration as evil. In conscience they have aimed to avoid or deface everything which appealed to their sense of the beautiful. Such a person has seen more beauty in a field of corn than in a bank of flowers. Rather than cultivate a lawn around his house he has utilized the ground for a stock-pen.

Another sorely perplexed by the subject, has at last submitted to the changing fashions of the day, quoting in justification the half-truth, "If only the heart is right everything else will be right." Spiritual death has followed. Is there not a solution of the difficult question? If decoration is, like lying, morally wrong, it can not be allowed at all.

Is it right? If morally right, can it become wrong by misdirection or by excess? Here we have disclosed the heart and soul of this whole question. Decoration in landscape, in buildings, in dress, and in language may be wrong by misdirection or by excess.

1. Decoration is based upon man's sense of the beautiful. This faculty of the mind is of Divine creation as truly as the imagination or the conscience

is. And, like the conscience, it may be cultivated or perverted.

The savage who pierces the nose or lip for the introduction of a great ring or bone, as well as the civilized person who pierces the ear to receive a gold ring, exhibits his idea of the beautiful. Dr. Joseph Haven rightly says: "Strictly speaking, the savage who rejoices in the disfiguring of his person by tattooing, paint and feathers, is a man of taste as really as the Broadway dandy or the Parisian exquisite. He has his faculty of judging in such matters, and exercises it—his standard of judging, and comes up to it. He is a man of taste, but not of correct taste" ("Mental Philosophy," p. 297).

Science not only affirms the existence of this faculty, but like the Scriptures, as will appear further on, it requires human development in harmony with this faculty rightly cultivated. A correct psychology always coincides with gospel theology.

From the viewpoint of science, President Mark Hopkins rightly declares: "In a community whose moral nature is developed, high moral character is the purest, the best, the amplest contribution to mere enjoyment that can be made. It is better than pictures or statues or landscape gardens. Such a contribution every man can make by attending to his own state. And it is among the more imperative obligations of love to do this. That this end of love would be most fully reached by our perfection, is too plain to need enforcement. Everywhere the highest complacency demands perfection" ("Christian Ethics," p. 160).

It follows that whatever hinders or trammels the accomplishment and manifestation of this moral perfection, is immoral, and in consequence a sin. This rule applies in all decorations of landscape, buildings, equipage, person and language.

Perverting æsthetics—fine art, is sinful. The arts of printing and music by misuse convey the impure and tend to excite base desire, and thus become sinful. Just so with the art of decoration; by misuse, it is sinful.

The eminent art critic, John Ruskin, wisely says: "Fine art has but three functions, (1) enforcing religious sentiment, (2) perfecting the ethical state, (3) doing them material service" ("Lect. on Art," p. 69).

From this standpoint of art, what is the moral or religious significance of jewelry, costly raiment, feathers, artificial flowers and furbelows, as demanded by the ever-changing fashions of the day?

Is it not a perverting of decoration? Do not these things become themselves the object of attraction from real beauty—the soul, thereby directly opposing the real aim of decoration? For whatever trammels or obscures the moral-spiritual beauty of the soul, is itself a violation of the laws of decoration. Victor Cousin, with Jouffroy and all other masters in art, agrees that "Physical beauty is the sign of an internal beauty which is spiritual and moral beauty; and this is the foundation, the principle, the unity of the beautiful. . . . The end of art is the expression of moral beauty by the aid of physical beauty" (Cousin Lectures, "Beautiful and Good," pp. 157, 151).

The foregoing principles apply to the embellishments of language. John Ruskin has said: "I have had what, in many respects, I boldly call the misfortune to set my words somewhat prettily together, not without a foolish vanity in the poor neck that I had of doing so, until I was heavily punished for this pride by finding that many people thought of the words only and not of their meaning" (W. C. A., 1870).

That master of pure English, whom Dean Stanley characterized as having influenced the eighteenth cen-

tury more than any other man it produced, John Wesley, declared: "Because I seek the honor that cometh of God only . . . therefore I dare no more write in a fine style than to wear a fine coat. But were it otherwise, had I time to spare, I should still write as I do. I should purposely decline, what many admire, a highly ornamental style" (Sermons, Vol. II., preface IV.).

Mr. Ruskin remarks "the fallacy of supposing that noble language is a communicable trick of grammar and accent, instead of simply the careful expression of right thought. All the virtues of language are in their roots moral" ("Lectures on Art," p. 71).

The absence of these virtues, therefore, discloses the presence of the immoral: instance much of the slang and the jesting of society. Is it not a fact that persons thus decorate (?) their discourse in order to shine as conversationalists?

Have you ever noticed how God classifies this bane of jesting with the grossest personal vice? "But fornication and all uncleanness, or covetousness, let it not even be named among you, as becometh saints; nor filthiness, or jesting, which are not befitting" (Eph. 5: 3, 4, R. V.). Why this close connecting of jesting with social vice? Is it not because misuse of the mental faculty is close kin to the misuse of the sexual function?

The divine command is positive: "Let no corrupt" [worthless—Meyer]; "profitless and unedifying, not necessarily filthy" [Ellicott and Alford] speech proceed out of your mouth, but such as is good for edifying as the need may be, that it may give grace to them that hear. And grieve not the Holy Spirit of God" (Eph. 4: 29, 30, R. V.).

"The chosen expression, 'The Holy Spirit of God,' renders the enormity of such action most palpable" (August Meyer). "The Christian walking

in sincerity, utters not only no wicked, but even no useless words" (Olshausen).

Dr. Daniel Steele justly declares: "This does not exclude animated, instructive and cheerful discourse, enlivened with flashes of delicate and dignified wit; but it does mark with the disapprobation of the Holy Spirit, the jester, the punster and humorist, whose chief aim in human society is smartness, facetiousness and drollery" ("Divine Life," July, 1896, p. 8).

In the light of the foregoing, one can see the principles of art to be fundamental in the following Scriptures: "That the women adorn themselves in modest apparel, with shame-fastness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works" (1 Tim. 2: 9, 10, R. V.).

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3: 3, 4).

Do Paul and Peter harmonize? The first sentence from Paul seems to approve outward adornment with apparel, which thing the first sentence from Peter plainly forbids.

Attention to the prepositions in and with, in Paul's statement, will remove the apparent contradiction. In the Greek, the order of words is: "The women in modest apparel, with shame-fastness and sobriety to adorn themselves."

It plainly appears now that "in" is a preposition of state, or condition; and "in this signification the preposition and substantive jointly—an adjective" [Liddell and Scott] qualifying the word women.

Now in Paul and Peter alike, outward adorning is forbidden and inward adorning is commanded.

The inward decoration named by Paul consists in "shame-fastness and sober-mindedness" [Ellicott], the modest mental balance resulting from habitual self-restraint. This, Peter calls "a meek and quiet spirit."

How is this adorning, embellishment or polish, of the "hidden man of the heart" brought about? Paul says, "through good works." Good works are not the adornment; but they involve the graces which produce the inward adornment of the immortal spirit.

Paul and Peter agree in forbidding the adorning of the body with attractive braiding of the hair, with gold, with pearls, and with apparel, which things attract the attention and thus trammel the culture, and hinder the manifestation of the "hidden man of the heart."

Before leaving this point, mark the expression in Peter's statement: "Wearing of gold:" literally, "putting round," viz.: the head, as a diadem,—the arm, as a bracelet,—the finger, as rings" (Brown and Fausset).

Instead of the body being used as a "dummy," on which to display the gew-gaws of fanciful fashion (for these things can not symbolize inward soul-beauty), it is ordained of God to be "the temple of the Holy Ghost" (1 Cor. 6: 19) to manifest God among men.

The Holy Ghost indwells and transfigures (Rom. 12: 2) the human spirit transforming the soul; for "the soul is the image of the spirit, and makes the body the image of itself" (Delitzsch "Bib. Psy.," p. 272). In this way the body mediates God into society.

The statement of Dr. Adolf Wuttke is at once

philosophical and Scriptural: "The clothing of man is not simply for protection against the weather, but also largely a suggestive expression of the inner life. . . . The body is to be formed into an image or symbol of the rational spirit,—to become a revelation of the spirit into the external world." . . . "Clothing is beautiful only as it is really expressive of a character, whether of the nation or of the individual. The slavish copying after journals of fashion, is evidence of a want of sense and of character, and of a lack of æsthetic perception" ("Christian Ethics," Vol. II., pp. 209, 242, 245).

And if these immutable principles of fine art and of Christianity were practiced, what freedom and spring of soul would come to multitudes now conscience-lashed under broken obligation: "Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?"

To which they solemnly responded: "I renounce them all."

The attempt to stigmatize non-conformity to carnal and worldly custom as unrefined, discloses lack of art-culture, abuse of Scriptural conscience, and ignorance in Christian morals. Mark: "As children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance: but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, ye shall be holy for I am holy" (1 Pet. I: 15, 16, R. V.).

This text presents the negative and the positive side of Christian morals. Here unite æsthetics and ethics; because "God is par excellence the Beautiful—for what object satisfies more all our faculties,

our reason, our imagination, our heart?" ("Cousin, Lectures," p. 151).

Accordingly whoever achieves completest likeness to God (1 Cor. 3: 18) and its fullest expression into the world, is at once a most triumphant Christian and a most proficient artist.

Finally. Christian Ethics, without fear or favor, discriminates between the qualities of right and wrong. With firm decision, it prefers the better to the good and the best to the better. Less than this would be immoral, for "the substitution of an inferior good for the highest good . . . is the root of immorality" (Prof. Geo. P. Fisher, "Theistic and Christian Belief," p. 357).

Some may deem this extreme; but it is common ground in Christian economics. The eminent author in Political Economy, Prof. Roscher, boldly declares: "Immoral wants are not only those the satisfaction of which wounds the conscience; but also those in which the necessities of the soul are postponed to the affording of superfluities of the body" ("Political Economy," Vol. I., p. 222).

Are the necessities of the soul postponed "for superfluities of the body" in expenditures for luxuries of the palate, in rich pastries, tea, coffee, tobacco, etc.? for banqueting? for costly equipage? and in consuming so much time on elaborate costumes and on personal decoration before the mirror? Would not the practicing of the foregoing principle of morality work marked reforms in Christian living? And is it not plain that to ignore moral principle, is immoral? To observe this principle of morality is positively commanded: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10: 31). And to violate a positive command is to incur Divine displeasure.

CHAPTER XLVIII.

CHRISTIAN ETHICS AND SOLIDARITY.

Solidarity is the "complete union or consolidation of interests and responsibilities." It is the principle of each for all and all for each. It does not equalize individual interests and responsibilities; neither does it make them identical. It is not communism. But it does combine all the various individual interests and responsibilities into one whole. In American government its formula is "E pluribus unum."

The collective unit, like each individual unit composing it, has a will and conscience; and is responsible. It is a moral person.

The eminent jurist, Emer de Vattel, forcibly expresses it: "Nations, or States, are bodies politic, societies of men united together for purposes of promoting their mutual safety and advantage by just efforts of their combined strength. - Such a society has her affairs and her interests; she takes resolutions in common, thus becoming a moral person who possesses an understanding and a will peculiar to herself, and is susceptible of obligations and duties."

Political solidarity has been recognized for ages; and becomes perfect as states ascend the scale of civilization. But spiritual solidarity is yet in its infancy. This comes of the fragmentary views concerning Christianity. Some hold Christianity to be, for the most part, a system of doctrines to be accepted; others, religious ordinances to be observed; others, a code of morals to be practiced; still others,

the Divine forgiveness of sins daily committed. On one point these different classes agree: they hold Christianity to be a divine plan for taking people to heaven where they are free from sin.

In all this, the real nature and central aim of Christianity can not be found. (1) Christianity is the destruction of sin in this life: "Being made free from sin, ye became the servants of righteousness" (Rom. 6: 18). (2) It is the renewal of the soul in the image of God: "Which after God is created in righteousness and true holiness" (Eph. 4: 24). (3) It is for all mankind: "The grace of God hath appeared, bringing salvation to all men" (Titus 2: 11, R. V.).

In Scriptural Christianity "we being many are one body in Christ, and every one members one of another" (Rom. 12: 5). Solidarity comes to perfection in Christ. In Christian society, isolated, individual righteousness is impossible. "If a man say, I love God, and hateth his brother, he is a liar" (1 Jno. 4: 20). "And whether one member suffer all the members suffer with it: or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular" (1 Cor. 12: 26, 27).

And this solidarity is God's order for all mankind: "Go ye into all the world and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost" (Matt. 28: 19).

These Scriptures with many others, declare the function of Christianity is to transform and exalt human society by regenerating and sanctifying the individual.

The great aim of Christianity is the founding and developing of Christian States. This is our Lord's final commission (Matt. 28: 19). It was inculcated

in the disciples in the first beginnings of Christianity: "Thy Kingdom come. Thy will be done in earth as it is in heaven" (Matt. 6: 10). Christ conquering all the world is titled, "King of Kings, and Lord of Lords" (Rev. 19: 16).

In all the fragmentary views of Christianity noticed above, the great aim is to get to heaven at last to be saved from sin. All those fragmentary views are self-centered. The idea of simply saving one's self in heaven, is selfishness in religious costume. It ignores our Lord's twofold summary of the Decalogue: supreme all-including love to God and equal love to man (Matt. 22: 37-40).

Real Christianity starts where this self-seeking ends: "If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it" (Luke 9: 23, 24).

"Love seeketh not her own," is the start and finish of Christianity. In withholding, one loses. To give is to gain, is a fundamental law here. Christianity is not self-centered. Its forces are centrifugal. "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life" (Jno. 3: 16). "That he by the grace of God should taste death for every man" (Heb. 2: 9). Thus, Christianity is the divine love going forth in self-sacrifice for the good of all,

Such self-sacrifice is at once the test and the limit of Christianity. One's Christian capacity is indicated by his capability to sacrifice for the good of others. And where the soul has no outflow in self-sacrifice it has no Christ-likeness. This is clear in the foregoing Scriptures. It is also clear in morals: "All

moral activity is of a communion-forming character" ("Christian Ethics" [Wuttke], Vol. II., p. 302).

The American Economist, R. T. Ely, Ph.D., LL.D., rightly declares: "Ethical teachers now approach unanimity in the assertion that the criterion of right conduct is social well-being. The welfare of society is the test of conduct in the individual" ("Social Law of Service," p. 81).

One's service for others indexes his moral status. The Master of all truths declared: "Whosoever of you will be the chiefest, shall be the servant of all" (Mark 10: 44). "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20: 28). Christ is the model for sacrifice of service and of life.

In Paganism solidarity is tribal. In Judaism it is national. In Christianity it is world-wide. In Christ solidarity is extended, intensified and exalted. It obligates us to "Honor all men" (1 Pet. 2: 17); "To speak every man the truth with his neighbor, for we are members one of another" (Eph. 4: 25).

Universal human brotherhood results from a common fatherhood. In Christianity the fact is magnified that all nations and peoples are interlocked in mutual interests and obligations. A full view of Christian solidarity increases accountability. One must not withhold a good from another. With an individual or a nation, this would be immoral. Dr. Ely justly declares: "Our sin is sin for others; their sin is our sin. There is no such thing either as purely individual sin, or a purely individual righteousness" ("Social Law of Service," p. 128).

In the light of this stupendous fact in morals, what is the moral turpitude of the sentiment that opposes foreign missions and other benefactions to the needy at home and abroad!

It is an admitted fact in political ethics that "we

are all responsible for the political acts of our country, both with our persons and with our property" ("Social Law of Service," p. 138).

Since the citizen of a country is thus obligated to his utmost ability in support of its laws, how much greater is the obligation of a Christian to support the kingdom of God!

But these obligations are frequently regarded as secondary. Personal obligations in business are put before religious obligations to God and our fellow men. To give individual obligation precedence over community obligation, is immoral; because it is an avowed principle in political ethics, that community, or "National contracts, are even more solemn and sacred than private ones, on account of the great interests involved" (Woolsey, "International Law," p. 171).

It is because of the interests of God's kingdom so far exceeding those of the private individual, that we are commanded to "seek first the kingdom of God and His righteousness; and all these things [private, individual, as food and clothing] shall be added" (Matt. 6: 33).

Mankind, self-centered, are ever speaking of religion with a view to heaven. On the other hand Christ ever speaks of righteousness with a view to the kingdom of God. Only once in Scripture is Christianity called religion (Jas. 1: 27); but it is represented as the kingdom of God more than one hundred times. This exposes the fragmentary, superficial view of Scriptural Christianity which is held by many.

And until the characterizing principle of Christianity—righteous solidarity—is recognized, Christ's conquest of the world remains impossible.

In the past, historic Christianity has concerned itself mostly with the individual as related to sin and

to heaven. Present Christianity is coming to consider the individual and the community as related to God in His holy kingdom conquering this world. Its present task is to mobilize the armies (denominations) of the Lord in solid column against organized vice and crime.

The triumph of Christianity awaits the holiness of the churches; for their spiritual unity can come in but one way: "For by one Spirit we are all baptized into one body" (1 Cor. 12: 13). Below the moral altitude of the Holy Spirit's realm, such union of heart and of will among Christians is impossible.

Christian solidarity contemplates each individual and each community as swayed and directed by the Holy Spirit, uniting all in one mind, one heart, and one mouth (Acts 2: 1-4, 4: 32; 1 Cor. 1: 10). And the world's subjection to Christ is conditioned upon exalting this spiritual brotherhood up to the plain of God's moral consciousness (Jno. 17: 21-23). In this case the individual and the community will reflect the glory of God (Isa. 60: 2; Rev. 21: 10, 11).

Thus united, Christendom will end war. It will end the liquor traffic with its train of social vices, political corruption and deadly crime. It will end the tobacco and opium habits entailing physical disorder with mental and moral degradation upon future generations. And a new race will appear having one standard of virtue for both sexes, one standard of integrity for all business firms and individuals, and one standard of moral excellence for all mankind, Christ Jesus.

Pentecost introduced the realization of this ideal. It was to have complete development under sway of the Holy Spirit in the church (Jno. 16: 13-15). With solidarity complete, the increase was amazing. On the first day 3,000 souls (Acts 2: 41), then 5,000 more (Acts 4: 4), then the "*multitude* of them

that believed were of one heart and of one soul" (Acts 4: 32).

Just as the progressive revealing of God *to* man had characterized the Son's dispensation, so were ever advancing revelations of God *in* man to be made during the Spirit's dispensation.

Setting aside the law of spiritual solidarity is what prevented the glorious Pentecostal solidarity increasing through subsequent history.

The design of the epistles was to re-establish this solidarity (Rom. 12: 16; 15: 5-7; 1 Cor. 1: 10), that the contemplated revealment of God might go forward (2 Cor. 3: 18; Gal. 3: 14, 28; Eph. 3: 14-21; Col. 1: 27, 28, etc.).

After centuries of defeat and spiritual darkness, came the Wesleyan reformation insisting upon this law of spiritual solidarity as the condition of success. The class-meeting and the select society effectually secured this end. It was seen "how every member . . . prospers . . . how each person . . . grows in the knowledge and love of God" ("Discipline," p. 40.)

On this plan, Methodism, with the world, the flesh, the devil and public sentiment and the ecclesiasticisms of the times against it, conquered all and became the chief fact and constructive force of the nineteenth century (Dean Stanley).

And to the violation of this law of solidarity more than to all other causes, is to be charged the present lack of power to subdue the growing forces of evil in society.

The frail attitude of the modern holiness movement respecting this law of spiritual solidarity, is its weaker point. Thousands have been converted and cleansed from all indwelling sin, and have been subdued and overcome again, simply because they were not joined "with them that call on the Lord out of

a pure heart" (2 Tim. 2: 22), thus keeping the "inheritance among them that are sanctified by faith" (Acts 26: 18). Here is seen the pressing necessity of interdenominational holiness organizations which shall meet this Gospel requirement and furnish the help so much needed for perfecting the saints (Eph. 4: 12-14).

Is one filled with the Spirit, abiding and progressing therein will depend on this principle of solidarity in "the unity of the Spirit" and "of the faith" (Eph. 4: 3, 13).

Contrariwise, it is said that certain pastors have had great revivals in churches despite of formalism, and divisions. Admit it. What then?

A given number of devoted persons stood by the leader; others joined them until all the indifferent membership fell into line, and a complete revolution took place in the community. Thus the devoted ones observed the law of solidarity. Once more. A given number of devoted persons co-operate with the leader, and others join them till their united influence overpowers the indifferent remainder of membership, and many are converted and join the church. But wait a few weeks. The "remainder" of worldly members start their "banquetings" and parties for amusement, etc., and the converts lose the ardor out of their testimony and cease to win others to Christ. In a few months the church is become secular in spirit, and things go on as before the revival.

Now, then. In this church, actual success ended when the law of spiritual solidarity was ignored, and the select "remainder" of indifferent members in the church, like leaven, seduced the membership back again to worldliness.

In the former case of permanent revival, no such secularizing "remainder" was permitted; but the faithful ones—the true church within the church—

gained every one to the Gospel standard. All the success gained and retained was because of solidarity being maintained to the end.

Christ affirms the law of solidarity, that a "house divided against itself can not stand" (Mark 3: 25).

The law of solidarity is supported by testimony:

In 1806, on Dover circuit, State of Delaware, U. S. A., a camp-meeting was held. Two hundred tents were occupied. "On the first day forty-seven were converted and thirty-nine sanctified." . . . Friday "at sunset they reported one hundred converted and seventy-five sanctified." The night's success aggregated next morning "sixty-two converted and fifty-three sanctified." During Saturday "there were one hundred and forty-six converted and seventy-six sanctified." "Next morning (Sunday) they reported one hundred and fifty-six converted and one hundred and sixteen sanctified during the night."

"Sabbath was a great day in Israel." . . . "At sunset they reported three hundred and thirty-nine conversions and one hundred and twenty-two sanctifications. Eighty-one converted that evening and sixty-eight sanctified. Total for Sunday, 420 converted and 190 sanctified. During this meeting of six days there were eleven hundred conversions and six hundred sanctifications" ("Boehm's Reminiscences," pp. 147-149).

At the Dover camp-meeting in the following month, July 15, 1806, "there were 400 tents, wagons, and carts within the enclosure. The work of revival commenced in a powerful manner under the first sermon, and continued through the night. There were sixty-eight converted and twenty-nine sanctified."

"Sabbath was a high day in Zion. There were about 10,000 people on the ground. One hundred and ninety-eight were converted and one hundred and sixty sanctified. Hallelujah! This was during

the day. The work continued all night, and one hundred and twenty-seven were converted and one hundred sanctified before the sun rose in the east."

"During this meeting [of five days] there were reported one thousand three hundred and twenty conversions and nine hundred and sixteen sanctifications" ("Boehm's Reminiscences," pp. 149-151).

Why this unusual success? Because the law of solidarity was observed in a way unusual. Dr. Abel Stephens records the cause of success in those days: "All Methodists,—laymen as well as ministers,—were witnesses for the truth in those times" ["Hist. M. E. Church," Vol. I., p. 352].

CHAPTER XLIX.

CHRISTIAN ETHICS—TITHING.

Using money is an important question of Christian ethics. That money should be given to support the Gospel and its benevolent institutions, is generally admitted.

Why should it be done? Is it simply an expression of human generosity? Is it left to the play of fortune and feeling? Is it optional with mankind? Or does the Gospel require the payment of money for its support and promotion?

And if the Gospel imposes the obligation to pay money for its advancement, how much? Does the Gospel impose financial obligation, and leave to man's choice the manner of discharging that obligation?

The Gospel obligates us to love God and our fellow men. How much? Is it left to the uncertain impulse of mankind? Surely not. The command is positive: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10: 27). "This do and thou shalt live" (v. 28).

Likewise God requires money to be wholly devoted to Him. How much? Is this left to human caprice? As a brother replied to the presentation of Home and Foreign Missions: "I'll see how I feel about it." Is it a matter of emotion or option at the time? Or is it a matter of Divine precept, and of human forethought to meet the obligation?

Let us see: "All the tithe of the land is the

Lord's" (Lev. 27: 30). "Ye pay tithe of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ought ye to have done, and not to leave the others undone" (Matt. 23: 23).

Christ here says even concerning the tithing of spices used to season their food, "these ought ye to have done." The tithing was the Jewish payment of money to support the church ministry. All free-will offerings were additional to the tenth. "Behold I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation" (Numb. 18: 21).

Now this tithing of all income, even to the mint and other seasonings of their food, was endorsed by our Lord.

That this amount was sanctioned for the support of God's ministers under the Gospel dispensation, is evident from the following:

1. When Christ sent His Apostles forth to preach, He forbade them to make any provision for their own support, saying: "The laborer is worthy of his meat" (Matt. 10: 10); "worthy of his maintenance" (Luke 10: 7, 8). This refers to God's provision for His ministers which we see to have been the tithe. His disciples went forth on the usual footing of God's ministers.

2. Paul as a preacher of Christ claims his right to the tenth: "If we have shown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things, live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Cor. 9: 11, 13, 14).

Here is Divine requirement that ministers under the Lord are to receive support equal to those under Moses.

Men may not be pleased with this. They may ignore it. But God hath said it. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and in offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room to receive. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. All nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts" (Mal. 3: 8-12).

Action on the part of man, which God denominates robbery, and which causes the destruction of the crops, is no mere mistake. It is criminal against God and wrong against humanity. Such, God declares, is the withholding of the tithes and offerings.

Again. Anything which renders the earth fruitful and commerce flourishing and the nation a "delightful country," can not be a trifle. What does all this? The giving of tithes and offerings to God.

The virtue of this divine plan can be seen in the case of the New England deacon. It is a sound principle that what is good for the individual is good for the community.

The deacon had seen in the Bible God's claim to the tenth of income. He at once began to practice it. His liberality now contrasted with that of his

brethren, who protested against his course. At last they persuaded their pastor to see him concerning it. Accordingly the pastor said :

“Deacon Jones, I am requested by your brethren to say that they are afraid you are too liberal, and will ruin yourself and the family. They wish you to be more sparing in your gifts.” The deacon replied: “Oh, there is no danger of my coming to poverty. My family is comfortably supported, my children are getting a good education, and my property is increasing in value all the time. I have only given one-tenth of my income thus far ; but God has blessed me so much that I have been thinking lately that I ought to give two-tenths.” This deacon’s case is one of many quite similar. It verifies God’s covenant of faith and finance: “Honor the Lord with thy substance and with the first fruits of all thine increase ; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine” (Prov. 3: 9, 10).

Christ affirms this Divine covenant of faith and finance to be still in force: “Give and it shall be given unto you ; good measure, pressed down and shaken together, and running over, shall men give into your bosom” (Luke 6: 38). Constantly this pledge of God is proved true by the faithfully obedient. A few testimonials will add significance :

1. “I am a farmer. When I was giving one-tenth of all my income to God I prospered much temporally, and in spiritual experience as well. I am sorry I did not keep it up. One said I was crazy; another, it was not necessary as I am a poor man. I gave it up. Since then I could tell you of a long list of failures.”

2. A minister’s testimony: “I never had any real joy in giving till I set apart one-tenth as the Lord’s, and then giving became easy, delightful

service. I was at once brought into a new fellowship with Christ, and have been very much blest in the Lord's work. . . Since I have adopted the one-tenth system, I have had less worry about finances than ever before, though my salary is below the average city salary."

3. A school-teacher testifies: "I adopted this system about a year ago, and I find I have more for myself than ever before. It helps both ways, more for God and more for myself."

4. A young lady from Brunswick, Maine, (1865), heard a sermon on giving one-tenth. She was not then a Christian. Three months later she said to the minister: "I have a widowed mother and a younger sister to support. Your arguments struck me as being Scriptural and conclusive. And though not a Christian, I determined to obey out of regard for God's authority. I paid my tenth from that time; and I have been wishing to see you for some weeks. I had not tithed for two months before my salary was raised without any hint or solicitation from me, to an amount sufficiently large to more than cover the tithes paid to that time for God." This young lady had been converted in the meantime.

God's order is not only definite as to the amount given, but also as to the time. It is weekly. "Upon the first day of the week let every one lay by him in store as God has prospered him, that there be no gathering when I come" (1 Cor. 16: 2).

What means this, "As God has prospered him"? It means giving the tithes and the free-will offerings according to his ability. It can not mean doing away the tithe-system; for the same order is given to regulate the tithe-giving under Moses (Deut. 16: 17; Deut. 14: 21-28). "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (v. 17).

God has given definite command not only as to the amount and the time of giving, but also as to the spirit in which it shall be given: "Every man as he purposeth in his heart, so let him give; not grudgingly nor of necessity; for God loveth a cheerful giver [Greek,—hilarious giver]" (2 Cor. 9: 7).

A grudging worship of God is not possible. It is contrary to the very spirit of worship. Money-giving to God for God is actual worship—is a means of grace. This is manifest in the verse wherein God commends a "cheerful giver," viz: "And God is able to make all grace abound toward you; that ye, having all sufficiency in all things may abound to every good work" (2 Cor. 9: 8).

As confirmatory of God's method of tithing income and free-will offerings, may be cited a church in C——. Some four families at an evening gathering agreed to begin tithing. They encouraged others to do so. And finally the church adopted the plan. And in consequence all expenses and apportionments of the benevolences are met steadily and money remains in the treasury.

Were all denominations of Christians to adopt this Divine plan of church-finance, the world would be Christianized in two decades.

Christianity inaugurated at Pentecost was symbolized by a storm-roar in the still air. It would not require a long time for a hurricane to encircle the earth. The sound of the tempest-roar and the flaming fire upon the disciples symbolized the spiritual forces of Christianity. That type of Christianity is the present need. Its presence will be attested by all grace abounding in all things and by an overflowing church treasury,

I.

Ignoring God's plan of tithing and of giving free-will offerings, has resulted in fostering covetousness. Under this condition some churches have become so demoralized financially that it is no longer possible to support the cause of Christ by the free-will offerings of the people.

II.

Rejecting God's plan of finance degrades God, before the people, below man by giving the financial claims of men preference over God's claims. Grocer-bills, doctor-bills, land-bills, and amusement-bills, etc., are paid first; and if any money is left, a benefaction (?) is given to God. But God has forewarned men not to prefer any one before Him. "Honor the Lord with thy substance and with the first fruits of all thine increase" (Prov. 3: 9).

III.

The various substitutes for God's plan of finance, such as festivals, fairs, lotteries, theatricals, and debasing shows, degrade Christianity below the market-place and cast reproach upon God and His church. All such substitutes are forbidden as "surfeiting, revelings, and banquetings" (1 Pet. 4: 3).

These debasing agencies have come into the church with rushing rapidity wherever the God-given mission of saving the people has been exchanged for the stage-actor's business of entertaining the people.

On this point Dr. Howard Crosby declared: "The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly."

Ignoring God's plan of finance leads to ignoring God's plan of salvation. Human substitutes for the revealed plan of "tithes," of "offerings," and of "first-fruits," open further the way for human substitutes for the blood of the Atonement and for the regenerating and sanctifying work of the Holy Spirit. Instance: The pastor, Dr. B——, was holding special meetings for the salvation of the people when a leading member expressed himself as follows: "I think it is time these meetings were stopped. We have held them three weeks; we want to hold a fair and have some entertainments." To which the pastor replied: "You may do as you please; but the meetings will go on."

Disobedience to God in one thing portends disobedience to God in all things. "Falsus in uno falsus in omnibus." "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2: 10).

In the days of the prophets because the Jewish church kept back the "tithes, and offerings" God's curse came upon the church and state. Failure in crops of the field and in the marts of business followed upon failure of righteousness in tithes and offerings. So it is now. Ecclesiastical corruption is the forerunner of social and political corruption and financial ruin.

Security against all these curses is found alone in supreme love to God manifest in keeping all the commandments (Jno. 14: 21; Jas. 2: 10), among them this: "Bring all the tithes into the storehouse, that there may be meat in mine house," etc. (Mal. 3: 10-12).

"Tithes and offerings" were not, like the *sacrifices* of the Mosaic law, typical of Christ and therefore ended with His advent; but, expressive of moral principle and relation like the seventh day

